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THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE ORTHODOX PRINCE ST. DANIIL OF MOSCOW

Icon with a particle of the relics of the saint from the Church of the Protecting Veil of St. Daniel's Monastery; painted by Hegumen Zenon

The forefather of the Moscow princes, the son of the Orthodox Prince St. Aleksandr Nevsky. St. Daniil was born in 1261. Having inherited the apanage principality of Moscow, Prince Daniil had several churches built in the city, including the Church of the Transfiguration (popularly known as Spas-na-Boru), the Church of Sis. Peter and Paul in Krutitsy and the Church of St. Daniel Stylite. The period of his reign was a time of growth and consolidation of the Moscow principality.

St. Daniil strove to achieve greater cohesion among the provinces of Russ ruled by other princes and avoided bloodshed in settling disputes with them. He passed away in 1303 having taken the great monastic schema. In keeping with his last will, he was interred in the St. Daniel Monastery of which he himself was the founder. The incorruptible relics of the Prince St. Daniil were invented in 1652. His feast days are March 4/17 and August 30/September 12.

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Churches in the USSR and the USA Support the Washington Summit

ADDRESS

Delivered by His Holiness Patriarch PIMEN of Moscow and All Russia
in the Patriarchal Cathedral of the Epiphany Before the Moleben
in Connection with the Soviet-American Summit Meeting
December 6, 1987

Beloved brothers and sisters in the Lord,

In Washington tomorrow begins the meeting between the General Secretary of the CPSU Central Committee, Mikhail Sergeyevich Gorbachev and Ronald Reagan, President of the United States of America. The leaders of the two powers are going to sign an agreement on the elimination of two classes of nuclear missiles. It will be a truly historic occasion. It will open the way to the liberation of our continent and of the whole Earth from nuclear weapons and to the achievement of a lasting and just peace and of security for all nations.

We Christians, who are called upon to preach *peace by Jesus Christ* (Acts 10. 36), wholeheartedly welcome the meeting. It is significant that this event is taking place on the threshold of Christ's Nativity about which the Angels proclaimed to the universe, singing: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2. 14).

On this Sunday, in all the churches of our Holy Church, fervent prayers are being offered that the All-Beneficent Lord might strengthen the goodwill of the leaders of the two great powers in their aspiration to draw nearer the longed-for time when, according to the Prophet, *the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever* (Is. 32. 17).

In the days of the summit meeting, the representatives of Christian Churches of the USSR and the USA will offer up joint continuous prayer for the beneficial outcome of the negotiations in the National Episcopal Cathedral at Washington, arranged by the National Council of the Churches of Christ in the USA.

I take this opportunity to address our Christian brothers and sisters in the United States of America:

"Beloved, the faithful of our country which was enlightened with the light of Christ a thousand years ago, are sending you their kiss of love and peace.

"We rejoice at the fact that, through God's mercy, a positive turn has taken place in the relationship between our two states which opens a real perspective of a nuclear-free world before all mankind. But the process has just been started. Much is yet to be done.

"Upon us Christians of the Soviet Union and of the United States of America, we believe, rests the particular responsibility of consolidating confidence and developing beneficent cooperation between the peoples of our two countries. This is the more important because on their implementation depends peace on Earth and the fate of nations. Called upon to *keep the unity of the Spirit in the bond of peace* (Eph. 4. 3), we must intensify together our prayers and increase our efforts in order that mankind might meet the third millennium of the coming into the world of



His Holiness Patriarch Pimen addressing the congregation before the moleben for peace in the Patriarchal Cathedral of the Epiphany, December 6, 1987

our Lord and Saviour Jesus Christ on Earth free from nuclear weapons and under a peaceful sky. Let us together ask our Heavenly Father to crown with blessed success the meeting between the leaders of the Soviet Union and the United States of America.

"May the grace and peace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, be with us all. Amen".

* * *

On Sunday, December 6, 1987, prayers for the success of the meeting between the leaders of the USA and the USSR were offered up in the cathedrals and churches of the Russian Orthodox Church. After Divine Liturgy in the Patriarchal Cathedral of the Epiphany in Moscow, His Holiness Patriarch Pimen, assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Pitirim of Volokolamsk and Yuriev, Archbishop Iov of Zarskoye, Bishop Grigoriy of Mozhaishsk and the cathedral

clergy, conducted the moleben. The prayer was read by His Holiness Patriarch Pimen.

At the invitation of the National Council of the Churches of Christ in the USA, a delegation of the Churches in the Soviet Union, headed by Metropolitan Filaret of Minsk and Byelorussia, permanent member of the Holy Synod of the Russian Orthodox Church, arrived in Washington to participate in the joint prayer for the success of the summit meeting.



His Holiness Patriarch Pimen, Metropolitans Yuvenaliy of Krutitsy and Kolomna, and Pitirim of Volokolamsk and Yuriev, and Archbishop Iov of Zarskoye Selo during the moleben for peace conducted in connection with the Soviet-American summit in the Patriarchal Cathedral of the Epiphany, December 6, 1987

STATEMENT

by the Head of the Delegation of the Representatives of Churches in the Soviet Union, Metropolitan FILARET of Minsk and Byelorussia, permanent member of the Holy Synod of the Russian Orthodox Church, upon arrival in the USA on December 4, 1987

Through God's mercy having safely arrived in the United States of America, I express deep gratitude to the leadership of the National Council of the Churches of Christ in the USA, and especially to its general secretary, Dr. Arie Brouwer, for the fraternal invitation to make this visit.

The delegation of the Churches in the Soviet Union includes representatives of the Armenian Apostolic Church, the Georgian Orthodox Church, the Evangelical Lutheran Church of Latvia, the Evangelical Lutheran Church of Estonia, and the Russian Orthodox Church.

We have come to pray together with the Christians of America for the success of the meeting between the leaders of our two countries. On Sunday, December 6, in the National Cathedral at Washington, our joint prayers will begin for the success of the talks between Mikhail Sergeyevich Gorbachev and Ronald Reagan.

Fully aware of the high responsibility of the Church in the modern world for the preservation of the sacred gift of life on Earth, we have arrived in the USA to witness to the will of millions of believers in the Soviet Union to live in peace and friendship with the American people.

Similar joint prayers of representatives of Churches of the USSR and the USA were held in November 1985 in Geneva.

We have deep faith in the power of prayer and in the fact that with its help the talks of the leaders of the two countries will pass in an atmosphere of trust and openness and will be crowned with success.

During our stay in the USA we also hope to discuss with the leadership of the National Council of the Churches of Christ the plans for our further cooperation in the forthcoming jubilee year of the Russian Orthodox Church when she will be celebrating the millennium of her historical existence.

The theme of our discussions has always been disarmament, peace and justice, and we shall continue our dialogue on these issues.

In conclusion, I would like to convey to the Christians of the USA cordial greetings and wishes of peace, happiness and prosperity from the faithful in the Soviet Union.

JOINT MESSAGE
of the USSR and the USA Church Leaders to President
RONALD REAGAN
of the USA and General Secretary of the CPSU Central Committee
MIKHAIL GORBACHEV
on the Occasion of Their Washington Summit Meeting

Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be the glory for ever and ever. Amen. (Gal. 1. 3-5).

Two years ago leaders of Churches in the USSR and the USA met in Geneva as you, President Reagan and General Secretary Gorbachev, held your first summit meeting. Together we offered prayers of thanksgiving for this potential improvement in relations between our governments, and of intercession for a positive outcome. As we departed, we expressed our sincere hope that you, our nations' leaders, would meet again soon "for the signing of specific accords which would regularly and increasingly reduce the sphere and severity of confrontation between our nations."

The hastily arranged meeting in Reykjavik, though it produced no tangible accord, showed that agreement on significant disarmament measures was possible. Now you, the leaders of our two nations, each bearing responsibility for terrible arsenals capable of devastating the planet, meet again. Your declared intention is to sign an INF agreement: an agreement which would eliminate a whole class of nuclear weapons. According to some experts, these Intermediate Nuclear Forces are among the most destabilizing and dangerous arms in the world.

We congratulate you and our governments for the considerable efforts made by both sides to reconcile differences through negotiation, making such an agreement possible. We view this as a response to the prayers of millions of Christians in our two lands and to the longings of many millions more peaceloving people around the world. Thanks be to God.

As in Geneva, we shall engage throughout this summit meeting in a vigil of prayer and worship, symbolically linking the believers of our two countries whose hearts are joined in prayer in special services and vigils being held across the Soviet Union and the United States. We know that believers of many different confessions in neighbouring countries and lands far beyond our respective borders are praying together with us for a positive outcome of this meeting. We are sustained by this worldwide community of faith, and together we thank God for this community and for the World Council of Churches through which it is continually nourished and renewed.

Our presence here together is a manifestation of our shared Christian vocation to break down all the barriers of division and enmity which stand in the way of expressing our common humanity. Never before in

human history have peoples separated by great distances, languages, races, cultures, and traditions been so intimately and inescapably bound together in struggles for survival, justice and dignity. To accept division and to acquiesce in imposed enemy images is sin whose wages in the nuclear age are indeed death and destruction.

Our own Churches were divided for centuries by differences of doctrine, language, culture, tradition and nationality. We confess that we have yet to resolve many of these differences. We rejoice, nevertheless, that for more than three decades we have been in regular dialogue, exchange and common reflection unbroken by the periodic escalations of tension between our two governments. At times our Churches have provided one of the few stable points of contact between the American and Soviet peoples. Our presence together again in these days is an expression of our commitment to remain together. We are pleased to provide a human bond between the peoples of our two nations. We pray that our being together may also be a sign of hope to other peoples around the world whose lives are directly affected by the conflict which has characterized US-Soviet relations for decades.

We dare to hope that the discussions you are about to hold will not be limited to an INF accord. We shall pray therefore that they will open the way to rapid progress in other areas as well. Specifically, we look for the following signs: the early conclusion of a comprehensive nuclear test ban, steadfast action towards the elimination of both long-range ballistic missile systems and tactical nuclear weapons, and a firm agreement that outer space will be used exclusively for peaceful purposes.

We offer these prayers because the threshold between nuclear and conventional weapons has become increasingly blurred. Conventional weapons have been given a capacity for massive and indiscriminate destruction similar to many nuclear arms.

We shall pray as well that the peoples may not be asked to pay the terrible price of accepting more conventional weapons in exchange for nuclear weapons, but that you accelerate negotiations on mutually balanced reductions of conventional forces.

In our prayers, we shall also acknowledge that our two states are heavily involved in the international arms trade. Such arms are used in regional conflicts whose terrible price is being paid by people in many different parts of the world. Recognizing that regional conflicts have been on the agenda for discussion between our two nations since the Geneva summit, we shall pray that you, our national leaders, hear the cries of pain and death which rise to God every moment of every day and that you fulfill your responsibilities as world leaders by curbing the arms trade. We shall pray further that you join together in supporting efforts to resolve regional disputes by negotiation.

We offer our prayers for peace in the light of the prophetic vision that *the work of righteousness shall be peace* (Is. 32. 17). We pray not merely for the absence of war and the removal of weapons. We pray for justice and we pray for peace through justice.

Finally, we shall pray to God that you, our brothers Ronald and Mikhail, may be given hearts strong in courage; minds enlightened by wisdom; and spirits overflowing with compassion that you may do all that lies within your power to preserve the sacred gift of life and to fulfill the promise of life for all the peoples of the world.

We shall make these prayers in the name and in the spirit of Jesus Christ Who came in order that all the peoples of the world might have life and have it abundantly.

Arie R. BROUWER,
General Secretary NCCC in the USA

FILARET,
Metropolitan of Minsk and
Byelorussia

December 6, 1987

Visit of the Delegation of Churches in the Soviet Union to the USA in Connection with the Summit Meeting

A delegation of the Churches of the Soviet Union visited the United States of America from December 4 to 12 at the invitation of the National Council of the Churches of Christ in the USA (NCCC). The invitation, which was sent by Dr. Arie Brouwer, the General Secretary of the NCCC, contained a proposal to the representatives of the Churches of the USSR and the USA to conduct joint prayer for the success of the summit which was being held at that time in Washington. A similar meeting and joint prayer had taken place in Geneva in November 1985 during the talks between General Secretary of the CPSU Central Committee Mikhail Gorbachev and US President Ronald Reagan.

The delegation from the Churches of the Soviet Union included; from the Russian Orthodox Church—Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations (head of the delegation); Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes of the Moscow Patriarchate in the USA; Hegumen Nikandr of the Trinity-St. Sergiy Lavra; Protodeacon Vladimir Nazarkin of the Trinity-St. Sergiy Lavra, a senior staff member of the DECR; DECR interpreter V. V. Makhnev; from the Armenian Apostolic Church—Archbishop Nerses Bozabalyan; from the Georgian Orthodox Church—Metropolitan David of Sukhumi and Abkhazia, Head of the Department of External Church Relations of the Georgian Patriarchate; from the Evangelical Lutheran Church of Latvia—Archbishop Erik Mesters; from the Evangelical Lutheran Church of Estonia—Archbishop Kuno Pajula.

In the evening of December 4 Metropolitan Filaret was met at the New York airport by Bishop Kliment of Serpukhov; Archpriest Gennadiy Dzichkovsky, Dean of the Representation of the Moscow Patriarchate in New York; Dr. Martin Bailey, Associate General Secretary of the NCCC; Archpriest Leonid Kishkovsky, representative of the Autocephalous Orthodox Church in America,

and others. Metropolitan Filaret gave an interview to the New York-based WBAI Radio Station and made a statement upon his arrival.

The next day the delegation arrived in Washington. It visited the National Cathedral of the Episcopal Church of the USA, where the joint prayer for the success of the summit was to be conducted. That evening the Orthodox members of the delegation co-officiated at All-Night Vigil in the Cathedral of St. Nicholas. On the occasion of the patronal Feast of St. Nicholas (New Style), the divine service was conducted by the Primate of the Orthodox Church in America, His Beatitude Archbishop Theodosius of Washington and Metropolitan of All America and Canada. It was he who headed the celebration of Divine Liturgy on December 6; he was assisted by Metropolitan Filaret, Metropolitan David, Bishop Kliment and clerics. After the Liturgy His Beatitude Metropolitan Theodosius and Metropolitan Filaret exchanged greetings. Metropolitan Filaret donated to the cathedral an icon of Prince St. Vladimir and Princess St. Olga Equal to the Apostles.

On December 6 a solemn ecumenical service for the success of the summit meeting began at 4 p. m. in the National Cathedral. It was led by Bishop John Walker of Washington (Episcopal Church). The entire delegation of the Churches of the Soviet Union arrived at the cathedral. Participating in the ecumenical prayer were the representatives of the Churches of the USSR and the USA, including those from the Armenian Apostolic Church, the Georgian Orthodox Church, the Russian Orthodox Church, the Serbian Orthodox Church (Bishop Christopher of Eastern America), the Autocephalous Orthodox Church in America (His Beatitude Metropolitan Theodosius), the Roman Catholic Church (Archbishop James Hickey of Washington), the Rev. Dr. Arie Brouwer, and representatives of the different Protestant Churches of the USA. Two large choirs of the National Cathedral of the Episcopal Church and

the Orthodox Cathedral of St. Nicholas in Washington took part in the service, which lasted an hour and a half. At the end of the service the participants in the ecumenical prayer lit a "peace candle", from which those present in the cathedral—some two thousand people—lit their candles. Television stations repeatedly showed this service. Canon Charles Perry, the Rector of the National Cathedral, gave a reception in honour of the delegation of the Churches of the Soviet Union and the officials of the NCCC in the USA.

During the days that followed, uninterrupted prayer for the success of the summit was conducted at the National Cathedral from morning to late in the evening. Prayer was conducted by two participants, one from the American side and the other from the Soviet side, who were replaced every half-hour. Each member of the Church delegations of the USSR and the USA took his turn in it several times a day. Taking part in the uninterrupted prayer on the American side were: Bishop Philip Cousin, President of the NCCC (1983-1987), African Methodist Episcopal Church; the Rev. Patricia McClurg, President of the NCCC (1988-1989), Presbyterian Church; the Rev. Dr. Arie Brouwer, General Secretary of the NCCC, Reformed Church in America; the Rev. James Andrews, Presbyterian Church; Bishop Christopher of Eastern America, Serbian Orthodox Church; the Rev. Alan Geyer, United Methodist Church; James Hamilton, Associate General Secretary of the NCCC, United Methodist Church; Ms. Joanne Kagawada, Vice-President of the NCCC (1988-1991), Christian Church (Disciples of Christ); Archpriest Leonid Kishkovsky, President Elect (1988-1989) and President (1990-1991) of the NCCC, Orthodox Church in America; the Rev. Eileen Lindner, Associate General Secretary of the NCCC, Presbyterian Church; the Rev. John Lindner, Presbyterian Church; the Rev. Clark Lobenstein, Presbyterian Church; the Rev. Daniel Martensen, Lutheran Church in America; Bishop Felton May, United Methodist Church; Dr. Melanie May, Church of the Brethren; the Rev. Donald Miller, General Secretary of the Church of the Brethren; the Rev. William Norgren, Episcopal Church; Father Georgios Rados, North Ameri-

can Archdiocese of the Antiochene Patriarchate; the Rev. Bruce Rigdon, Presbyterian Church; the Rev. Ralph Shotwell, President of the International Council of Community Churches; the Rev. David Smock, Assistant to the President of the United Church of Christ; Archpriest Ioannis Taularides, Dean of the Cathedral of St. Sophia in Washington, Greek Orthodox Archdiocese; His Beatitude Metropolitan Theodosius, Primate of the Orthodox Church in America; Ms. Kathy Todd, staff member of the NCCC, Presbyterian Church; Bishop John Walker of Washington, Episcopal Church; the Rev. Rena Yocom, Vice-President of the NCCC, United Methodist Church.

On December 7, a press conference was held in one of the conference halls of the cathedral for American and foreign journalists, in which Metropolitan Filaret, Metropolitan David, Archbishop Nerses, Dr. Arie Brouwer, NCCC Vice-President Rena Yocom, and the next NCCC Vice-President to be (1988-1991) Ms. Joanne Kagawada took part. Metropolitan Filaret and Dr. Arie Brouwer made brief statements before the journalists in which, among other things, they announced their adoption of the Joint Message of the Church Leaders of the USSR and the USA to President Ronald Reagan and General Secretary Mikhail Gorbachev. This document was sent to the leaders of the two great powers.

On December 8 the signing by Mikhail Gorbachev and Ronald Reagan of the Treaty on the Elimination of Their Intermediate-Range and Shorter-Range Missiles took place in the White House.

Later that day Mikhail Gorbachev met with prominent American and Soviet public figures in the embassy of the USSR in Washington. Dr. Arie Brouwer, Metropolitan Filaret and Bishop Kliment were invited to the meeting. Metropolitan Filaret took part in the discussion and replied the questions about religious life in the USSR. He presented Mikhail Gorbachev with an album published by the Moscow Patriarchate, entitled *The Trinity-St. Sergiy Lavra*, which was signed by all the members of the delegation of the Churches of the Soviet Union, and the jubilee church medal "Millennium of the Baptism of Russ".

That evening Metropolitan Filaret

and his companions attended, at the invitation of the Centre for Soviet-American Dialogue, a reception given by Paul Temple, a member of the International Foundation for Non-Commercial Religious Organizations. Also present at the reception were members of the delegation of the Soviet Peace Committee, high ranking US political figures—senators and congressmen, and prominent US public figures.

Metropolitan Filaret and Bishop Kliment visited the White House, where they were received by Ms. Rebecca Range, Assistant to the President's Adviser and Public Relations Officer, and Mr. Rudy Perino, Representative of the National Security Council. Metropolitan Filaret delivered for President Ronald Reagan album *The Trinity-St. Sergiy Lavra* and a jubilee medal.

Metropolitan Filaret visited the Library of Congress, where he was escorted by the director of the library, Dr. James Billington, who is well versed in Russian literature.

The members of the delegation from the Russian Orthodox Church attended a diocesan meeting of the clergy and laity of the Washington Diocese of the Orthodox Church in America, which was held by His Beatitude Theodosius, Archbishop of Washington. Dr. Martin

Bailey and Prof. Dr. Bruce Rigdon, representatives of the NCCC, were invited to the meeting.

Metropolitan Filaret had a meeting with the prominent American preacher, Dr. Billy Graham.

Archpriest Dimitri Grigorieff, the Dean of the Cathedral of St. Nicholas in Washington, gave a dinner in honour of the representatives of the Russian Orthodox Church.

On December 10 the final ecumenical service with the participation of the Churches of the USSR and the US was celebrated in the National Cathedral. A prayer of thanks was offered in connection with the successful conclusion of the meeting between the leaders of the two countries. At St. Alban's School at the National Cathedral a reception was given by the chapter of the cathedral, which was attended by Dr. Arie Brouwer and other NCCC officials, representatives of different Churches of the USA, prominent theologians and ecumenical figures, and the entire delegation of the Churches of the Soviet Union.

That evening the delegation, accompanied by Protodeacon Michael Roshak, a staff member of the NCCC, left for New York. On December 13 the delegation returned to Moscow.

The President of Portugal Visits the Trinity-St. Sergiy Lavra

On November 25, 1987, President Mario Soares of Portugal, on an official visit in the Soviet Union at the invitation of the Presidium of the USSR Supreme Soviet, visited, with wife and daughter, the Trinity-St. Sergiy Lavra and the Moscow Theological Schools. The Portuguese delegation also included Minister of Trade and Tourism Joao Ferreira do Amaral, Portuguese Ambassador to the USSR Sergio de Sacadura-Cabral, National Assembly deputies Maria Manuela Agiar and Jose Manuel Maia, and other officials.

The President was accompanied by Deputy Chairman of the Presidium of the USSR Supreme Soviet A. A. Mokanu, Chairman of the Council for Religious Affairs of the USSR Council of Ministers K. M. Kharchev, Soviet Ambassador to Portugal V. P. Kasatkin.

Mr. Mario Soares was first shown

the architectual ensemble of the Lavra, one of the oldest monasteries of the Russian Orthodox Church, which includes some of the finest specimens of Russia's different church-building styles from the 15th to the 19th century. In the Trinity Cathedral the President venerated at the shrine of St. Sergiy, the founder of the monastery, and carefully examined the ancient icons and frescoes by Andrei Rublev. Attending Divine Service at the Dormition Cathedral, the President was deeply impressed by the prayerful devotion of priests and congregation and the beautiful singing of the joint choir of the monastery brethren and theological schools students.

At the Theological Academy, the distinguished guests viewed with interest the icons, belonging to different periods (the 9th, 13th-20th centuries) and the



In the Throne Hall of the Patriarchal Chambers at the Lavra. In the centre: Archbishop Aleksandr of Dmitrov and President Mario Soares of Portugal

Old Russian manuscripts, paintings, works of the plastic arts and other items displayed at the Church Archaeological Museum. The President paid special attention to a collection of photographs illustrating the religious and public activities of His Holiness the late Patriarch Aleksiy and the decorations he had been awarded by the USSR Government, by statesmen of many countries, by the Primates of various Local Orthodox Churches and by the leaders of diverse non-Orthodox Churches and religious associations.

At the academy's conference hall, the choir of academy students and seminary pupils conducted by teacher M. Kh. Trofimchuk gave a recital for the guests and their party.

On behalf of His Holiness Patriarch Pimen of Moscow and All Russia, His Grace Archbishop Aleksandr gave a luncheon for the President in the Lavra's Patriarchal Chambers. Archbishop Aleksandr and Mr. Mario Soares exchanged speeches. Addressing the distinguished guest, the archbishop said:

"Your Excellency, esteemed Mr. President, we have the honour and profound satisfaction to welcome you here, within the ancient walls of one of the holiest places of the Russian people, a shine that has witnessed many un-

forgettable events in the history of our Church and Mother Country. The world-famous Lavra has always shared the destinies of our people and been at one with it. This inspires the ancient monastery and the theological schools its houses to responsible service for the good of the Russian Orthodox Church and God's people and to active participation in the solution of the urgent problems confronting our country. The current perestroika fills us with joy and optimism. The initiatives taken by CPSU Central Committee General Secretary Mikhail Gorbachev to democratize our society and create a healthier international climate are seen by Christians in this country as wise steps aimed at achieving just, brotherly relations among individuals and nations.

"The Trinity-St. Sergiy Lavra and Moscow Theological Schools are true to the behests of St. Sergiy of Radonezh, the Lavra's founder, who was a great peacemaker of his time. This monastery, the academy and seminary, like the whole of the Russian Orthodox Church and all Soviet people, hold peace problems in the focus of their attention. They are fully conscious—and here I quote the message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear

Age—that “the sign of the time threatens humanity today” and that the present armaments burden, like a cancerous ulcer on the human body, is sapping mankind’s most precious resources and energies, giving it nothing in exchange. The conclusion is obvious: the arms drive is in crying contradiction to the Christian and universal human principles of brotherhood and love among peoples. That is why the Trinity-St. Sergiy Lavra and the Moscow Theological Schools untiringly search for ways and means of serving the cause of reconciliation and promoting confidence and justice among people.

“We trust deeply that your stay in this country will also contribute to the noble cause of peacemaking, rapprochement and cooperation between our two countries and peoples.

“On behalf of His Holiness Patriarch Pimen of Moscow and All Russia, and also on behalf of the monastery brethren and the teachers and students of the Moscow Theological Schools, I wish you, Mr. President, and the people of Portugal a clear sky and success in your endeavours to embody your peaceful aspirations in good works.”

In his reply, President Mario Soares spoke of the good feelings he entertained for the Soviet people and the Rus-

sian Orthodox Church. He appraised positively the perestroika under way in this country, the atmosphere of glasnost and democratization. His own country and people, he said, were also carrying out programmes of social and economic development. Portugal was a Catholic country, but it had Christians of other confessions too. The laws of the country guaranteed and safeguarded religious freedom.

Mr. Soares expressed his good wishes for His Holiness Patriarch Pimen, the administration of the Lavra and the theological schools, the Lavra monks and the teachers and students of the academy and seminary.

The President made the following entry in the Distinguished Visitors’ Book: “My visit to the Trinity-St. Sergiy Lavra has been an exhilarating experience. A convinced supporter of confessional and all other freedoms, I wish the clerics of this holy cloister world peace and all the best. Mario Soares.”

We hope that the Portuguese President’s visit to the Trinity-St. Sergiy Lavra will serve to consolidate friendship and mutual understanding among the Christians and, generally, the peoples of Portugal and the Soviet Union and contribute to world peace.

Archpriest VLADIMIR KUCHERYAVY



Services Conducted by His Holiness Patriarch PIMEN

DECEMBER

On **December 4 (November 21)**, the Feast of the Presentation of the Blessed Virgin in the Temple, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany and officiated at All-Night Vigil on the eve, assisted by Archbishop Iov of Zarsk.

On **December 6 (November 23)**, 26th Sunday after Pentecost, His Holiness Patriarch Pimen attended Divine Liturgy in the patriarchal cathedral and officiated at All-Night Vigil on the eve in the same cathedral, assisted by Archbishop Iov of Zarsk.

After the Liturgy, His Holiness conducted a moleben for peace assisted by Metropolitans Yuvenaliy of Krutitsy and Kolomna and Pitirim of Volokolamsk and Yuriev, and Bishop Grigoriy of Mozhaishk. His Holiness delivered a sermon before the moleben.

December 13 (November 30), the 27th Sunday after Pentecost. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Archbishop Iov of Zarsk.

December 19 (6), the Feast of St. Nicholas the Miracle Worker, Archbishop of Myra in Lycia. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Archbishop Iov.

On **December 31 (18)**, after the evening service, His Holiness Patriarch Pimen conducted a New Year moleben in the Patriarchal Cathedral of the Epiphany, assisted by Archbishops Iov of Zarsk and Mefodiy of Voronezh and Lipetsk. Prior to the moleben His Holiness delivered a sermon.

During All-Night Vigil His Holiness anointed the worshippers with holy oil.

Sermon Delivered by His Holiness Patriarch PIMEN of Moscow and All Russia Before the New Year Moleben in the Patriarchal Cathedral of the Epiphany

December 31, 1987

Your Eminences,

Dear fathers, brothers and sisters,

Through the grace of God and after lengthy and anxious waiting, we are all entering the jubilee year of our Holy Russian Orthodox Church.

A thousand years ago, our forebears, having washed themselves in the font of Holy Baptism, *put off concerning the former conversation the old man* with all his actions and *put on the new man, which after God is created in righteousness and true holiness* (Eph. 4. 22. 24).

This path of renewal, which Russian people traversed, is the road we are travelling today, too, guided by our Russian Orthodox Church.

Each of us is repeating this path, burying in the waters of Baptism a human nature harmed by sin and evincing a new, grace-endowed man.

The grace of Holy Baptism would not revitalise man's life if there were nothing good in human nature, if a predisposition to good did not remain in it.

The image of God in man's soul was not destroyed or erased by sin, but merely stained and disfigured. Its restoration and renovation with grace is precisely the renewal of man: *If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new* (2 Cor. 5. 17).

We must protect the shrine of the renewed image of God in our hearts; it is imperative that we adorn it with constant perfection in Christian endeavour.

Be ye therefore perfect, even as your Father which is in heaven is perfect (Mt. 5. 48), the Saviour commands us. Fulfilling this commandment, let us aspire to feats of Christian love, on which *hang all the law and the prophets* (Mt. 22. 40).

Beloved in the Lord! The New Year of 1988 is upon us, and its approach prompts us afresh to examine ourselves carefully, to descry the moral state we are in and to think about our spiritual renewal.

At present, when our Motherland is demanding a new approach to all facets of life, we are pleased to attest that the children of the Russian Orthodox Church, together with our entire nation, are taking an active part in the transformation of social relations, which are now based on the principles of glasnost, democratization and the new political thinking. This good beginning will be carried further. May our manifestations of selfless Christian love for our Motherland not wane in future either!

We view the signing of the Treaty between the USSR and the USA on the elimination of an entire class of nuclear armaments as a result of the new political thinking in approaching the disarmament issue. These life-asserting steps fill our hearts with hope for the establishment of a nuclear-free world on our planet.

Beloved in the Lord! With the profound reverence and zeal of loving hearts let us pray today, on the eve of the new year, a jubilee year for our Church, with the words of the prophet and psalmodist David: *Create in me a clean heart, O God; and renew a right spirit within me* (Ps. 51. 12) with Thy grace.

Through the protection and intercession of the All Immaculate Virgin Mary and through the patronage of the host of the saints who have shone forth in the land of Russia, let us ascend from strength to strength the steps of our spiritual renewal. Amen.

Christmas Greetings to His Holiness Patriarch PIMEN

The traditional ceremony of greeting His Holiness Patriarch Pimen of Moscow and All Russia on Christmas was held in the Patriarchal Cathedral of the Epiphany on January 8, 1988.

After Vespers a brief festal moleben was conducted with the singing of "Many Years" to His Holiness Patriarch Pimen. Vested in a mantle and a koukolion, His Holiness was praying in the solea.

The following had arrived at the cathedral to felicitate his Holiness Patriarch Pimen: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Pitirim of Volokolamsk and Yuriev, Archbishop Iov of Zaratisk, Bishop Grigoriy of Mozhaik, Archimandrite Aleksey, Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Tikhon, Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Niphon and Archimandrite Gavriil, representatives of the Patriarchs of Antioch and of Bulgaria to the Patriarch of Moscow, the superintendent deans, rectors and clerics of the Moscow churches, staff members of the departments and institutions of the Moscow Patriarchate, and numerous members of the flock of Moscow and the Moscow Diocese.

Metropolitan Yuvenaliy read out the Christmas Message of His Holiness Patriarch Pimen to the archpastors, pastors and all the faithful children of the Russian Orthodox Church, and then delivered a salutatory address to His Holiness. He said:

"Your Holiness, from time immemorial there has existed in the Russian Orthodox Church the pious custom of glorifying the Newborn Divine Infant Jesus at the Nativity of Christ. And a special Christmas glorification and prayerful meeting with the First Bishop of the land of Russia takes place here, in the patriarchal cathedral. The reading of the Christmas Message of His Holiness the Patriarch of Moscow is an inalienable part of it. Today, too, after it has been read out, the hearts of all those present became suffused with warmth and joy, inner peace and jubilation. This message gives us an opportunity of analysing ecclesiastical-

ly our earthly life and its realities. In this connection, let us give thanks unto the Lord, as was mentioned in your message, for spending the past year with renewed hopes for establishing peace on Earth. It is still our cherished dream that we may celebrate the Nativity of Christ in the year 2000 on an Earth rid of death-dealing weapons.

"Your Holiness, you have stated in your message that a jubilee year has started for the Russian Church and for our Land, the year we are dedicating to the Millennium of the Baptism of Russ. At this solemn moment we want to felicitate you on this great event and on the fact that you, as the First Bishop of the land of Russia, will enter the annals of the history of the Russian Church as the Patriarch of the Millennium of the Baptism of Russ. This jubilee is now the centre-piece of the lives of the children of the Russian Orthodox Church living within our Motherland and in diaspora. People in our country and all over the world are showing benevolent interest in it. This imposes on the Russian Church especial responsibility for worthily holding the great jubilee. Today we are beseeching the Lord to bestow His special Divine grace and strength upon Your Holiness and upon all who have been preparing, around you and with you, for this great Church-wide feast. Would you, at the start of the jubilee year, invoke from the great All-Russian See God's blessing upon this great city of Moscow and the peoples of our Motherland and upon their labours, and pray to the Divine Infant Jesus for our Holy Church, for all her children, for the flourishing and well-being of our beloved Motherland, and peace throughout the world.

"With these thoughts, Your Holiness, allow me on behalf of the Holy Synod, the episcopate, the clergy and laity of the Russian Orthodox Church, the synodal institutions, theological schools, holy cloisters and church representations, and also on behalf of your entire God-loving flock, the Moscow Diocese and all your spiritual children, who love you and who surround you today in a multitude, to extend to you Christmas greetings and assurances of heart-



January 8, 1988, the Patriarchal Cathedral of the Epiphany. His Holiness Patriarch Pimen replying to the Christmas greeting of Metropolitan Yuvenaliy of Krutitsy and Kolomna

felt prayers for you and your patriarchal ministry. Amen.”

His Holiness Patriarch Pimen delivered the following speech in reply:

“I thank all of you from the bottom of my heart!

“You, dear Vladyka Metropolitan Yuvenaliy, for your warm greeting; you, Your Eminences and Graces, fathers, brothers and sisters, for coming to our patriarchal cathedral today to share with me the joy of the feast of the Nativity of Christ.

“Our Lord Jesus Christ, while being eternally the Son of God and God, became the *Son of man* through the Incarnation, and took upon him the form of a servant in order to serve the salvation of people for *the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many* (Mk. 10. 45).

“He fulfilled His great ministry in the meek image of a man through His Divine Teaching, redemptive death and His glorious Resurrection.

“This ensample of self-sacrifice by our Saviour in the service to humanity demands that we, the followers of His holy teaching, address ourselves to the

well-being and benefit of others. This ensample should always be set before the archpastor, before the ordinary clergyman, and before the layman. And the higher one's church rank, the greater one's concern for the needs and requirements of his lesser brethren should be. Whoever shows greater humility in his actions for the benefit of others stands higher in the eyes of the Lord and before people.

“These are the thoughts I wanted to share with you on this blessed Christmas evening.

“The Nativity of Christ is the first of the Church feasts which we are prayerfully marking in the year of the Millennium of the Baptism of Russ. Felicitating you on this feast today, I would like to wish that this jubilee year may pass in prayers of thanks, in peace, love and tranquillity.

“The past year was marked by the signing of an important agreement between the USSR and the US. We view this as an important step towards a nuclear-free and non-violent world.

“Let us pray unto the Lord that we might witness fresh steps forward on the path of disarmament in the New

Year, a jubilee year for our Church.

"Once again, I felicitate all of you on the feast!

"...Now to him that is of power to establish you... according to the revelation of the mystery, which... now is made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen (Rom. 16. 25-27)."

Then the archpastors, clerics, staff members of the synodal institutions and all the numerous worshippers approached the Primate of the Russian Church with festal salutations. His Holiness bestowed his patriarchal blessing upon each of them. Christmas hymns were sung; they were performed antiphonically, by the two cathedral choirs, under the direction of G. N. Kharitonov and I. D. Derkach.

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On January 10, 1988, His Holiness Patriarch Pimen received festal greetings from the brethren of the Trinity-St. Sergiy Lavra, the teachers and students of the Moscow theological schools.

At 4 p. m., after a brief moleben conducted in the Trinity Cathedral of the Lavra by Archimandrite Kirill, His Holiness addressed the congregation:

"Your Grace Vladyka Rector, honest father superior, brethren of the holy cloister, teachers and students of the academy and seminary, pupils of the precentorial school,

"It gives me gratification and joy to be here with you in this ancient Trinity Cathedral of St. Sergiy's Lavra and offer prayers to the Newborn Divine Infant Christ.

"The Divine Incarnation is the triumph of the Holy Trinity. In begetting the Son, the Father bestows upon Him His Divine Nature and forms a unity with Him in the Holy Spirit.

"He Who thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men... humbled himself, and became obedient unto death" (Phil. 2. 6-8).

"You, too, beloved brethren who are seeking perfection in spiritual

life, strengthen yourselves in humility.

"Let those of you who pray more and who abstain more for God think less about their merits. You should conceal your virtues and labours even from yourselves; *let not thy left hand know what thy right hand doeth* (Mt. 6, 3), otherwise self-esteem may arouse pride in the soul, and pride will remove grace from us and lead to falls and sins.

"Humility protects us from enmity, and a humble man will concede to another for the sake of preserving his peace of soul. And peace of soul is imperative for prayer and for spiritual labours in general.

"May God help you to fight a good fight in prayer, humility and obedience!

"I now turn to you, spiritual youths. Here, in the cloister of the Life-Giving Trinity, you are offering prayers to God and growing accustomed to ecclesiastical piety. Here, too, you are taking lessons in pastoral wisdom, lessons that are necessary for effecting your future service.

"From students you will eventually turn into teachers, who will be heralding holy truths to the flock.

"From worshippers you will turn into devotees before the altar of God and celebrants of the Unbloody Sacrifice.

"From the guided you will turn into guides for others on the path towards salvation.

"Learn while young to find spiritual consolation in prayer and church services.

"While still here, in the theological schools, acquire the fear of God, reverence, piety, Christian love, fidelity to the Mother Church and devotion to your Motherland.

"It is with especial spiritual consolation that I see among you children close to my heart—students of the precentorial school. Your long-cherished wish and that of the Supreme Authority of our Church has come to pass. Today you are in the single family of those who are receiving spiritual education.

"Inculcate in yourselves love for others, tenderness and kindness of heart, and responsiveness. All this is very necessary for your future precentorial obedience in the parishes of our Holy Russian Church.

"Beloved in the Lord! I felicitate all of you on the feast of the Nativity of



January 11, 1988, the Trinity Cathedral of St. Daniel's Monastery. Archimandrite Tikhon, father superior of the cloister, congratulating His Holiness Patriarch Pimen with Christmas

Christ and the New Year, a jubilee year for our Church—the year of the Millennium of the Baptism of Russ.

“May God’s blessing be with you all. Amen.”

Responding to the salutation of His Holiness, Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, also congratulated him on the feast of the Nativity of Christ. On behalf of the brethren of the Lavra, its father superior, Archimandrite Aleksi, delivered a congratulatory speech.

On that festal evening all those present in the Trinity Cathedral were able to approach His Holiness and receive his primatial blessing.

That same day His Holiness Patriarch Pimen received in the Patriarchal Chambers of the Lavra Chairman of the Moscow Soviet, V. T. Saikin, representatives of the Moscow Regional Executive Committee and the Zagorsk City Executive Committee, and other officials. The preparations for the celebration of the Millennium of the Baptism of Russ were discussed in the talk that was held. The meeting was attended by K. M. Kharchev, Chairman of

the Council for Religious Affairs of the USSR Council of Ministers. Also present were Archbishop Aleksandr and Archimandrite Aleksi.

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On January 11, 1988, His Holiness Patriarch Pimen visited the Moscow Monastery of St. Daniel. In the Trinity Cathedral His Holiness felicitated the monastery brethren, the restorers, employees of the cloister, and also the staff-members of the Department of External Church Relations on the feast of the Nativity of Christ, bestowing his blessing upon them.

There, in the Trinity Cathedral, His Holiness Patriarch Pimen was felicitated by the participants in the 1st International Conference “Theologians and Publicists: Appeal for Peace” being held in Moscow on January 10-13, 1988, who were making a tour of St. Daniel’s Monastery on that day.

After a festal repast, in the chambers of the father superior His Holiness made an entry in the Distinguished Visitors’ Book.

On January 12, His Holiness Patriarch Pimen gave a reception in the Moscow Patriarchate on the occasion of the feast of the Nativity of Christ. It was attended by metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Filaret of Minsk and Byelorussia, Yuvenaliy of Krutitsy and Kolomna, Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, and Pitirim of Volokolamsk and Yuriev; Archbishops Iov of Zaisk and Aleksandr of Dmitrov; Bishop Grigoriy of Mozhaik; Protospyr Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen; Archimandrite Aleksey, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Tikhon, Father Superior of the Moscow Monastery of St. Daniel; Archimandrite Niphon, representative of the Patriarch of Antioch to the Patriarch of Moscow; Archimandrite Gavriil, the representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Father Stanislas Majeika, rector of the Catholic Church of St. Louis in Moscow, and others. His Holiness presented each with a commemorative gift.

* * *

On January 15, 1988, the feast of St. Serafim of Sarov, His Holiness Patriarch Pimen visited the workshops of the Moscow Patriarchate in the township of Sofrino. This day is a patronal feast for the workshops, whose domestic church was consecrated with the name of St. Serafim.

The employees of the workshops greeted His Holiness Patriarch Pimen with bouquets of fresh flowers. His Holiness was met at the central entrance by Archbishop Mefodiy of Voronezh and Lipetsk, Head of the Economic Management of the Moscow Patriarchate, and E. A. Parkhaev, the director of the workshops. Addressing the entire gathering, His Holiness Patriarch Pimen felicitated them on the holy days, the patronal feast and the New Year, and wished them happiness and well-being.

His Holiness proceeded to the church where the Divine Infant Christ and St. Serafim of Sarov were glorified with hymns; he then viewed the exhibition of the output of the enterprise and bes-

towed his blessing upon each industrial and office worker of the workshops.

During his visit to the shops His Grace Archbishop Mefodiy acquainted His Holiness Patriarch Pimen with samples of the items that are being produced for the Millennium of the Baptism of Russ. His Holiness pointed to the high artistic level and the quality of the output. Archbishop Mefodiy assured His Holiness Patriarch Pimen that the workers of the workshops would bend every effort to meet the jubilee worthily.

The management of the workshops and the chiefs of the production departments shared their ideas about the enterprise's functioning with the Primate of the Church. They thanked His Holiness for the constant attention he pays to the workshops.

His Holiness Patriarch Pimen was told that, with the blessing of Archbishop Mefodiy, Head of the Economic Management of the Moscow Patriarchate, member of Lenin's Children Fund Board, workers and employees of the workshops of the Moscow Patriarchate had rendered material assistance to Orphanage No. 8 in Moscow's Babushkinsky District.

Addressing the assembly, His Holiness Patriarch Pimen said:

"Your Grace Vladyka Archbishop Mefodiy, fathers, brothers and sisters beloved in the Lord,

"Today the Holy Church is commemorating one of the most revered saints in our country—our holy and God-bearing father Serafim of Sarov. Several days ago we conducted, in keeping with the Rule of the Church, the service of the Apodosis of Christmas.

"Many, however, have not taken down their Christmas trees, and the festal hymns and Christmas carols, which are performed with touching zeal by pious choristers, again elevate us to the unfading light of the star of Bethlehem.

"On this feast, which is a patronal one for your church, I would like to wish that you may always preserve in your hearts the warmth of this salvific light and the joy of the Nativity of Christ and, as St. Serafim of Sarov exhorted his spiritual children, seek the Highest Enlightenment with faith in Christ.

"Through divine mercy all the institutions of the Moscow Patriarchate have entered the concluding stage of the intensive Church-wide preparations for the celebrations to mark the Millennium of the Baptism of Russ.

"Extensive work in the pre-jubilee period has been done by the officials of the Economic Management and its workshops. Fundamentally new types of church requisites have been developed, the external appearance of the traditional articles produced by our workshops has been improved and the output increased.

"His Grace Archbishop Mefodiy told me how you work and how much effort you are expending so that each object which bears the jubilee symbol might enable the participants in the festivities and future generations, too, for that matter, to preserve the memory of our Church and her glorious millennium.

"Even today we can attest to the enormous interest abroad in the religious articles produced at our workshops. The visitors' books at exhibitions in different countries that are mounted in connection with the forthcoming jubilee are filled with words of admiration and wonder with regard to your talent and expertise.

"The church requisites featured at the exhibitions are your finest items. But I would like to believe that you

can and will always produce only good output—work done in keeping with the demands of your conscience, honestly, in a Christian fashion.

"Assessing highly the work of the head of the Economic Management, the director of the workshops, and your entire work collective, we hope that your zeal will augment for the benefit of our Holy Russian Church and our beloved Motherland.

"I would like to take this opportunity to express my most heartfelt gratitude to the Soviet Government for its constant attention to our needs and its assistance in quickly handling various matters in the functioning of our workshops.

"Once again, my congratulations to all of you on the occasion of the feast. I invoke God's blessing upon your labours.

"Now the God of peace be with you all. Amen (Rom. 15. 33)".

At the conclusion of the meeting Archbishop Mefodiy thanked His Holiness Patriarch Pimen for his visit to the workshops and his words of edification, and assured His Holiness that all the employees of the workshops will live up to the expectations of the Supreme Authority of the Russian Orthodox Church not only on the eve of the Millennium of the Baptism of Russ but in future as well.

Deacon FEODOR SOKOLOV

In the Holy Land

With the blessing of His Holiness Patriarch Pimen, a group of pilgrims of the Russian Orthodox Church headed by Archbishop Leontiy of Simferopol and the Crimea* visited the Holy Land from June 2 to 12 last year. On June 2, after making a stopover in Cyprus, where they were met by Metropolitan Chrysostom of Citium, the pilgrims arrived in Jerusalem.

At the airport we were met by Archimandrite Pavel, the head of the Russian Orthodox Mission, and other staff members of the mission. Upon our arrival at the mission Archbishop Ioann of Kuibyshev and Syzran conducted a thanksgiving moleben, assisted by clerics.

On June 3, the day of the enthronization of His Holiness Patriarch Pimen, when the entire Russian Church offered fervent prayers for the health of her Primate, the participants in the pilgrimage prayed at Divine Liturgy, which was celebrated in the Cathedral of the Trinity by Bishop Longin of Düsseldorf, assisted by Hieromonk Medodiy (†June 29, 1987), Secretary of the Russian Orthodox Mission, and Deacon Feodor Sokolov. After the Liturgy a moleben was conducted, in which all the pilgrims in holy orders took part.

Later that day the group of pilgrims visited the Jerusalem Patriarchate, where they were received, in the throne hall, by Metropolitan Vasilios of Caesarea, who extended the blessing of His Beatitude Patriarch Diodoros I of Jerusalem to the guests from far-off Russia.

Afterwards followed the first excursion to the holy places of the ancient city, the main shrine of which is the Church of the Holy Sepulchre. The participants in the pilgrimage, who were met by the head of the Holy Sepulchre, Archimandrite Nikiphoros of the Jerusalem Orthodox Church, reverently knelt before Mount Golgotha, the life-bearing Sepulchre and other shrines under the arches of this majestic church, and then made their way along the narrow, crowded streets of

the old town to the Praetorium, along the sorrowful way Christ the Saviour followed carrying the Cross to Golgotha.

At the Praetorium Archimandrite Sergiy of the Jerusalem Church, showed the group the prison where the Saviour was held in custody and the square on which the Roman soldiers played dice; it has become accessible to viewing as a result of excavations carried out in the 1950s. A Catholic monastery now stands on the site of the Pavement. The arch from which Pilate passed his unjust sentence now serves as the iconostasis of the monastery church.

On June 4, early in the morning, following general prayer in the Church of St. Alexandra, Empress and Martyr, which is located within the mission, the members of the pilgrimage left for Tiberias.

The road passes through the Judean Desert in areas connected with Biblical history. They include the cave where the Prophet Elijah hid from the wrath of the lawless Jezebel (the Monastery of St. George Chozebite is situated in the cave today), and a metal-fenced, man-sized tree stump standing in Jericho—all that is left of the tree from which Zacchaeus gazed at the passing Saviour.

In keeping with established tradition, Archbishop Leontiy conducted the Great Blessing of the Waters in the Jordan, after which all the participants in the trip entered the waters of the Jordan. They took with them a little water and also pebbles from the shore and twigs of coastal vegetation in prayerful memory of their sojourn on the banks of the sacred river.

A hotel is soon to be built in Tiberias, on the grounds of the Russian Orthodox Mission. For the time being, however, the sisters of the Gorneye Convent are fulfilling their obedience here. They joyfully greeted the emissaries from their distant homeland, treating them to special, "St. Peter's" fish caught in the Lake of Gennesaret. This was the same kind of fish fishermen from Galilee, among whom was St. Peter the Apostle, caught here two thousand years ago.

* For the participants of the group see *JMP*, 1987, No. 7, p. 7.

In Capernaum the pilgrims of the Russian Church viewed the ruins of the synagogue, situated within the confines of a Catholic monastery, in which the Saviour repeatedly preached, and the place where, according to tradition, the home of St. Peter the Apostle stood. Afterwards they ascended the mountain of the Beatitudes, from which the Lord proclaimed the Beatitudes. With the singing of *Blessed are the poor in spirit...* the Russian pilgrims entered the church of the Catholic monastery, which stands *in the plain* from which Christ taught the people. Nearby, in the open, there stands a Catholic altar, mounted on the site where the Lord satisfied five thousand people with five loaves, and if one proceeds a bit farther, one can see a sculpted image of Christ and a blind man kneeling before Him, as it was here that the healing of a man which was blind from his birth took place.

The next day, after having prayed at Divine Liturgy, which Archbishop Leontiy, assisted by Archimandrite Onufriy and Deacon Feodor Sokolov, celebrated in the Church of St. Mary Magdalene on the Tiberias sector of the mission, the participants in the pilgrimage visited the Greek monastery on Mount Tabor. Bishop Longin conducted a moleben in the monastery church, during which the Gospel lesson of the Transfiguration of the Lord was read.

In Nazareth the pilgrims paid homage later that day to the holy places connected with the life of the Mother of God, and were received by Metropolitan Isidoros of Nazareth at his residence.

In Haifa, on Mt. Carmel, the pilgrims prayed at the Church of St. Elijah, which belongs to the Russian Orthodox Mission. It was on the very site where, in response to St. Elijah's prayer, the Lord had sent fire down upon the righteous sacrifice (1 Kgs. 18. 38).

On June 6, in the Church of the Kazan Icon of the Mother of God at the Gorneye Convent the members of the group of pilgrims attended Divine Liturgy and a panikhida for all the departed sisters of the cloister, which was celebrated by Archbishops Leontiy

and Ioann and Bishop Longin, assisted by clerics.

At the conclusion of the service the sisters offered the guests a repast, during which Archbishop Leontiy delivered an archpastoral exhortations on the bearing of the cross.

That afternoon the group of pilgrims of the Russian Orthodox Church was received in the throne hall of the Jerusalem Patriarchate by His Beatitude Patriarch Diodoros I of Jerusalem. Archbishop Leontiy thanked His Beatitude for the attention and concern accorded to the Russian pilgrims and the mission, and besought blessings to take part in a patriarchal service on Holy Pentecost.

That evening the participants in the pilgrimage officiated at All-Night Vigil in the Trinity Cathedral of the mission on the eve of Holy Pentecost.

In the morning of the feast day itself those who were to take part in the festal service awaited the emergence of His Beatitude in the Patriarchal residence. Soon the solemn procession, with the bearing forth of the cross and the patriarchal crozier, accompanied by two kavasses dressed in beautifully embroidered clothing, red hats with black tassels, tapping the stone pavement with their croziers, headed for the Church of the Holy Sepulchre.

His Beatitude the Patriarch and the persons accompanying him, who were met in front of the church by the clergy, kissed the Holy Sepulchre and Holy Golgotha, donned their vestments, and entered the Kubouklia, where they celebrated Divine Liturgy.

His Beatitude Patriarch Diodoros I and Their Graces the archpastors who assisted him stood in the Chapel of the Angel during the Liturgy (only the Proskomide is conducted on the Holy Sepulchre due to the lack of space), while the other clerics remained at the entrance to the Kubouklia, and went inside only twice: at the antiphones, to kiss the altar and to pray for the health of the living and the repose of the souls of the departed, and during the Cherubical Hymn, to kiss the Holy Sepulchre and the shoulder of the kneeling Primate, beseeching his holy prayers.

The Liturgy was celebrated in Greek and Church Slavonic to the unison singing of a male choir.

After the Liturgy the participants in the divine service were invited to a festal repast in the Patriarchate residence. After the repast the Office of the Panagia was conducted, which differed from the service known in Russian monasteries in that its participants, aside from particles of the prosphora of the Mother of God, are handed a common chalice, from which each takes a sip of wine.

That evening Bishop Longin officiated at All-Night Vigil at the Trinity Cathedral of the mission, assisted by clerics.

On the Feast of the Holy Spirit Divine Liturgy was celebrated in the same cathedral by Metropolitan Vasilios of Caesarea, who had been sent for the purpose by His Beatitude Patriarch Diodoros, Archbishops Leontiy and Ioann and Bishop Longin, who were assisted by the clerics of the mission and the pilgrims. At the conclusion of the Liturgy and the festal procession around the cathedral the representative of the Jerusalem Church was greeted on behalf of the group of pilgrims by Archbishop Ioann, who expressed confidence that the traditional good relations between the Russian and Jerusalem Orthodox Churches would be developed and strengthened. Metropolitan Vasilios delivered an oration in reply.

Later that day the participants in the pilgrimage visited the Monastery of St. Gerasimos of Jordan and Qumran, where in 1947 manuscripts giving testimony to Christ and John the Baptist were found.

That evening a festal reception was given in the Russian Orthodox Mission, which was attended by His Beatitude Patriarch Diodoros, Metropolitan Vasilios of Caesarea, representatives of Orthodox and other Christian Churches, and diplomats.

On June 9 the pilgrims of the Russian Church celebrated Divine Liturgy in the basilica on the site of the birth of Jesus Christ. The cave where the Divine Infant came into the world is under the sanctuary of the church. Also here is the cave in which St. Jerome performed his feats of faith, and the site of the repose of the remains of the 14,000 infants of Bethlehem slaughtered by Herod.

Later that day the participants in the pilgrimage visited that sector of the Russian Orthodox Mission in Jaffa (formerly Joppa), where two nuns of the Gorneye Convent are fulfilling their obedience.

On June 10 the Russian pilgrims in conjunction with Bishop Grigorios, Epitropos of Bethlehem, a hierarch of the Jerusalem Church, concelebrated Divine Liturgy in the Greek Church in Gethsemane, on the site of the burial of the Mother of God.

After having visited the Museum of the Qumran Scrolls, the pilgrims returned to the mission and began preparing for the celebration of the Liturgy in the Church of the Holy Sepulchre.

The Church of the Holy Sepulchre is opened at midnight. Those who wish to attend the night divine service enter inside, after which the doors are closed until the end of Divine Liturgy, until approximately four o'clock in the morning. The church is open all night during the archpastoral service.

The nuns of the Gorneye Convent prayed together with the Russian pilgrims in the church. Archbishops Leontiy and Ioann concelebrated the Liturgy with Archbishop Iakovos of Diocaesarea. They were assisted by participants in the trip in holy orders. Singing was the choir of nuns of the Gorneye Convent.

The next morning, following a short rest, the participants in the pilgrimage visited the Monastery of Sabas the Sanctified, which is situated in the desert, on the steep bank of the brook Cedron. Fifteen monks, headed by their 80-year-old hegumen, Seraphimos, live under a strict rule in cells hewn in the cliffs. Reposing in the monastery church are the incorruptible relics of St. Sabas, who is lying with his face uncovered. We kissed the holy relics and conducted a brief moleben. In the church there is a cave in which St. Jonh of Damascus, who wrote a multitude of hymns here, laboured for 30 years.

On their return journey to Jerusalem, the Russian pilgrims visited the Lavra of St. Theodosios the Great and paid homage to its shrines.

On the night of June 11 the pilgrims of the Russian Church again celebra-

ted Divine Liturgy in the Church of the Holy Sepulchre in Jerusalem. Archbishop Daniel of Tabor took part in the Liturgy.

Having received Holy Communion the Russian pilgrims returned to the mission, whence they left for the airport.

At the airport the participants in the pilgrimage were seen off by Archimandrite Pavel, the head of the Russian Orthodox Mission, and other staff members of the mission.

The group of pilgrims arrived safely in Moscow later that day.

Archimandrite ONUFRIY

The Vasknarva Church of St. Elijah

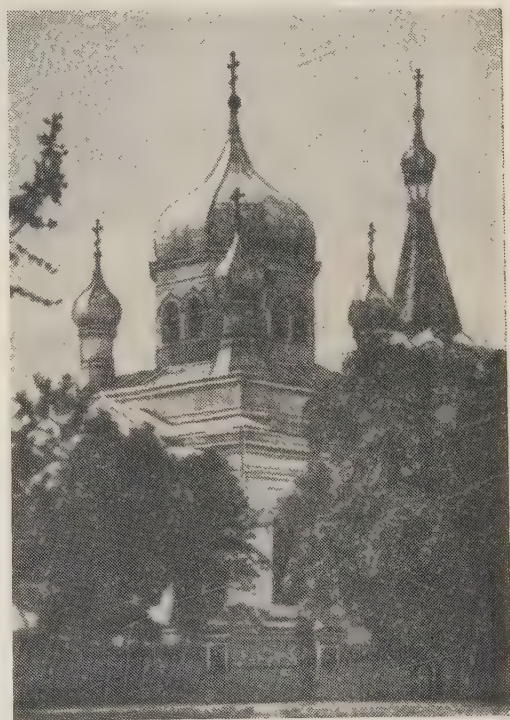
The Church of St. Elijah in the village of Vasknarva*, stands on the shore of the Chudskoe Lake, by the source of the Narva River. You can see its belfry from afar, towering over the surroundings.

From time immemorial the Slavonic and Finno-Ugric tribes, confessing Orthodoxy, lived on the shores of Chudskoe Lake and the Narva River. It is evidenced by archaeological finds and historical monuments. The spiritual-enlightening influence of Novgorod and Pskov, which had close commercial ties with Baltic states and Scandinavia, promoted the spread of Orthodoxy among the local population.

In the first half of the 13th century Estonia was conquered by German knights. Feudal lords, confessing Catholicism, and then Lutheranism, would not accept the fact, that Orthodox population dwelt on the territory they had captured. Numerous attempts were made to force Catholicism upon the local inhabitants; Orthodox temples were destroyed. However, the steadfast defenders of Orthodoxy carefully kept their fathers' faith and it didn't die away in spite of temporary difficulties.

The history of the St. Elijah Church is closely connected with the miraculous Icon of the Dormition of the Most Holy Mother of God (the Pukhtitsa Icon) and with the foundation of the Pukhtitsa Dormition Convent**.

Invention of the Icon of the Dormition of the Mother of God took place about four hundred years ago. The legend, recorded in the chronicle of the St. Elijah Church, says that it was



St. Elijah's Church as it looked before the Great Patriotic War

found by Estonian peasants and handed to Orthodox inhabitants of the village of Yaama, situated ten kilometres away from the Syrenets village.

During the North War, in 1710, Estonia was made part of the Russian State. This to some extent weakened the power of the German barons. The building of new chapels and churches in place of ruined or dilapidated ones began. A wooden temple was set up and dedicated to St. Elijah the Prophet of God in the village of Syrenets at the start of the 19th century (exact date is unknown). The village of Pukhtitsa with the chapel on the Bogoroditskaya Hill, situated twenty-five kilometres away from the village of Syrenets, was

* Formerly Syrenets.

** After the appearance of the Most Holy Mother of God on Pukhtitsa Hill people began to call it Bogoroditskaya (of the Mother of God).



Beginning of restoration works in St. Elijah's Church

incorporated into the Syrenets parish. The miraculous Icon of the Dormition



Metropolitan Aleksey of Leningrad and Novgorod, Administrator of the Tallinn Diocese, and the church rector, Archpriest Vasilii Borin, in front of St. Elijah's Church

of the Mother of God, previously kept in the Narva Cathedral, was translated to the Syrenets Church of St. Elijah. In this connection it became a tradition, every year on August 15 (28), the Feast of the Dormition of the Mother of God, to conduct a festal procession with the miraculous icon to the chapel on the Bogoroditskaya Hill. This prayerful feat was very difficult for the Orthodox people, because there was no cart road from Syrenets to Pukhtitsa, but only a narrow path laid across bogs and forests. They had to move in single file, sometimes up to their knees in water, carrying the icon in turn, clasping it to the bosom.

The festal procession followed by the festal divine service attended by numerous worshippers was a great and beneficent consolation for the believers. From the miraculous icon they obtained healings, inspiration and renewed strength for forthcoming works. The miracles worked through the icon augmented the zeal of the pilgrims, streaming to it. Many inhabitants of the village of Syrenets and of the neighbouring settlements were also cured of virulent diseases through the miraculous icon kept in the Church of St. Elijah. Its fame spread far beyond the boundaries of the parish. Many believers came to the Church of St. Elijah from adjacent provinces, so little by little it became cramped and there

appeared the necessity to replace the temple with a new stone one.

With the blessing of Archbishop Platon of Riga and Mitava (Gorodetsky; †1891) the construction of the new stone temple with three altars was begun in 1867 on funds raised by the parishioners and generous donations. In 1870 the temple was erected. But its interior decoration took a lot of time and means and was completed only in 1873. On December 18, with the blessing of Bishop Veniamin of Riga and Mitava (Karelin; †1874) the church in honour of St. Elijah the Prophet of God was consecrated.

The five-cupola church with a hipped-roof belfry, put up in traditions of early Russian architecture, towered over the surroundings in its eternal standing before God.

The church had the central sanctuary of St. Elijah and two side-chapels: the southern, dedicated to St. John the Forerunner and Baptist of Our Lord, and the northern, dedicated to St. Nicholas the Miracle Worker. The five-tier iconostasis, a fine piece of craftsmanship, enhanced the beauty of the interior. The walls were decorated with painting on the themes of the Holy Scripture. Besides the Pukhtitsa miraculous Icon of the Dormition of the Mother of God there were also the deeply revered icons of St. Elijah the Prophet of God, St. John the Forerunner and Baptist of Our Lord, St. Nicholas the Miracle Worker, St. Sergiy of Radonezh, the Orthodox Prince St. Aleksandr Nevsky, the Kazan Icon of the Mother of God, and others.

After the restoration, financed by churchwarden Andrey Tomasov, the old iconostasis of the Syrenets church was installed in the new Pukhtitsa chapel, which, in 1885, was transformed into the church of the Pukhtitsa Parish by a decree of the Holy Synod.

When the Pukhtitsa Dormition Convent and the Cathedral in it were founded on the Bogoroditskaya Hill in 1891, the Pukhtitsa miraculous Icon of the Dormition of the Mother of God was placed in the newly-established convent cathedral. As for the village of Syrenets, the miraculous icon was translated there only for a month in a year and by August 15 was carried back to the cloister in a festal procession.

A copy was made from the miraculous icon for the Church of St. Elijah.

The church was badly damaged during the Great Patriotic War. In 1941 the church interior was completely ruined during the enemy air raids and by artillery fire. The iconostasis, the parish archives of great historical value and the church plate were destroyed. In 1944 the Germans transformed the belfry into an observation point with machine-guns. In the course of fierce battles the temple together with its bell-tower was ravaged.

In the difficult post-war period there were no means and building material for the restoration of the temple. The walls, partially spared, but riddled by shell-splinters, gradually grew dilapidated. The divine services were conducted in the wooden annex, situated within the church fence and used as a prayer house.

Collection of donations for the reconstruction of the church was started well in advance. Clergy and laity of many parishes of the Tallinn Diocese took part in it.

In 1969 Archpriest Vasiliy Borin was appointed dean of the St. Elijah Church. With his participation the church council outlined the plan of the renewal of the temple. That same year with the blessing of Metropolitan Aleksiy of Tallinn and Estonia (now Metropolitan of Leningrad and Novgorod) the reconstruction work began.

Archpriest Vasiliy Borin, who diligently fulfills his pastoral duties, spiritually guiding the flock and showing real pastoral kindness, which has won him respect of the parishioners and the pilgrims, is making an important contribution to the parish life. Great also is the contribution to the common cause made by churchwarden P. Trelin, his assistant V. Ryabushkin, the parishioners and the pilgrims.

On Sunday, October 15, 1978, the Feast of St. Cyprian the Martyr, Metropolitan Aleksiy consecrated the main sanctuary altar of the church now being reconstructed in honour of St. Elijah the Prophet of God and celebrated the first Divine Liturgy.

Now the Diocese Hierarchy's visits to the church have become a tradition.

Many people remember the arrival of the archpastor on August 2, 1986, on

the Feast of St. Etijah the Prophet. Metropolitan Aleksiy was given a solemn welcome with bread and salt by the members of the church council at the entrance to the church, and inside, by the dean and the clerics of the Tallinn Diocese. Metropolitan Aleksiy celebrated Divine Liturgy, attended by the Mother Superior of the Pukhtitsa Convent of the Dormition, Hegumenia Varvara together with the nuns, and a multitude of parishioners. The Liturgy was followed by a thanksgiving moleben and a festal procession around the church.

After "Many Years" was sung, Metropolitan Aleksiy addressed the dean of the church, clergy, parishioners and pilgrims. He expressed his sincere gratitude for the warm welcome and the joy of prayerful communion, cordially congratulated everybody on the occasion of the patronal feast and wished them spiritual joy,

prosperity and the grace of God through the intercession of the Heavenly Queen and the prayers of St. Elijah the Prophet. Archpastor thanked those, who had taken and were taking part in the restoration of the temple and invoked the blessing of God upon their labours.

In an answering speech the Dean, Archpriest Vasiliy Borin, cordially thanked Metropolitan Aleksiy, who headed the festal divine service and who has always displayed great concern over the reconstruction of the church.

Now the reconstruction work is going on. The sanctuary apse is built anew, the belfry has been fully restored. The restoration of the exterior of the church is carried on. The works in the two side-chapels are nearing completion. The church is being revived little by little and will soon gladden the eye of the believer with its original beauty.

Deacon ANATOLIY LEHTONEN

Patronal Feast

Moscow believers are well familiar with the small church which stands in Sheremetyevskaya Street in a neighbourhood known as Maryina Roshcha. Its main altar was consecrated in honour of the Icon of the Mother of God "Joy Unhoped-for". Kept here, in the church, is the glorified shrine itself.

This is a rare icon, the only one of its kind, on which an event of the merciful aid of the Queen of Heaven is depicted. Her head bowed, the Queen gazes with sorrow and reproach at a man kneeling before her. His pose exhibits genuine repentance. It is not known who he was—an offender of the downtrodden, or a merchant who had grown rich through deceit. Tradition sparingly indicates that this man "was a transgressor", but was in the habit of praying before the Chernigov Icon of the Mother of God, repeating the archangelic greeting: "Hail thou that art highly favoured, the Lord is with thee". Sinful were the lips that uttered the sacred words, weak was the prayer that did not keep him from dark deeds, but even this small bright impulse proved sufficient for the Mother of God to obtain forgiveness for the sinner and bestow upon him the joy of penance, unhoped-for, for he, as tradition narrates, "lived godly" the remainder of the life.

How many times the Intercessor has wiped

the tears of sinners and bestowed unhoped-for forgiveness and the grace of consolation upon them! Worshipers kept coming to pay homage to the shrine. They are particularly numerous on the patronal feast....

On December 22, 1987, Metropolitan Pitirim of Volokolamsk and Yuriev celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in this Moscow church. The pealing of bells heralded the archpastor's arrival. Eis pollá eti Despota!—melodious, polyphonic singing, resounded under the arches. During All-Night Vigil Metropolitan Pitirim anointed the worshippers with holy oil, and then delivered a sermon. He spoke about the Mother of God, Her intercession and petitioning to God for us, sinners, the intransient joys which we should seek, and the path we should follow in order to attain these joys....

During Divine Liturgy the archpastor again delivered a sermon on the theme of the feast. The solemn divine service, which began at 10 a. m., ended only at 1 p. m. The people who prayed in the church felt that the Mother of God had heard their prayers. And the consoling belief that there is no sin that could turn the Queen of Heaven away from us and exceed the Lord's mercy was strengthened in their hearts.

V. L.

"Holiness Becometh Thine House, O Lord, for Ever"

Surely I will not come into the tabernacle of my house, nor go up into my bed... until I find out a place for the Lord, a habitation for the Mighty God of Jacob (Ps. 132. 3, 5). What wealth of faith and love for God do these words contain. The Prophet and Psalmist vows to the Creator, that he will not rest till he sees the temple built. And more: *O God... for a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness* (Ps. 84. 9-10).

The day, which is *better than a thousand*, arrived for the believers of the town of Bugulma when they first stepped over the threshold of the newly-built church consecrated on Sunday, November 1, 1987, shortly before the Feast of the Kazan Icon of the Mother of God.

Saturday. Early autumn twilight. An hour remained before the beginning of the service. The doors of the church would open at any moment, but in the meantime the last touches were being made for the solemn occasion. The women wore white kerchiefs on their heads; the vaults and walls were still chastely white without murals and the marble floor shone like a mirror—all this gave the temple the appearance of a bride dressed in her bright wedding garments.

In the lower tier of the iconostasis, to the right of the shining gilded Holy Doors, is a large icon of the Saviour, next to it is the strict and holy face of St. Nicholas, the passionate upholder of the Christian faith; to the left is the Kazan Icon of the Mother of God, well known to all the faithful since childhood and therefore especially dear and near, to which the church was dedicated. Despite the prescribed restraint in expressive means, the painter managed to embody in this icon one of the central ideas of Orthodoxy, the idea of the intercession of the Theotokos for the world.

This icon is greatly venerated. People have turned and still turn to the Most Pure One with supplications remembering that the effectual prayers of the Mother *availeth much from the Lord*. The believers of Bugulma asked

for the help of the Queen of Heaven to build them a church and their supplication was heard.

"I remember how I celebrated my first Liturgy in a small wooden house, only upon an antimension—the altar was not consecrated then, and there the spiritual life of the local Orthodox community began", recalls Archimandrite Anastasiy, Secretary of the Kazan Diocesan Administration. "It was exactly seven years ago. The people rejoiced at the opening of a prayer-house, but of course it could not accommodate all the worshippers, especially on feast days. 'A church must be built,' said the faithful. 'A large stone one so that our grandchildren and great-grandchildren can pray in it. The Lord will give his blessing and we shall do our best...'

"When the money was collected we went to specialists in Kazan for the plans. In the summer of 1984, the plans of the church were ready. And straight away the foundations were laid. For the building we contracted skilled workers. The auxiliary work was carried out by the parishioners, and they laboured diligently to the glory of God. And diligence fed by faith bore fruit—near the prayerhouse rose a majestic church.

"It differs little from our Kazan church," continued Father Anastasiy. It is high and graceful with many inner rooms and passages. And what a magnificent chandelier, candlestands and icon-lamps there are! The heart rejoices at the sight of them. The churchwarden, Petr Loushko, got the sacred vessels in Moscow from the Economic Management of the Moscow Patriarchate. Soon also, a seven-branch candlestick for the altar, the banners, and the rails for the ambo will arrive from there. By Easter the finishing touches will be put to the lower church dedicated to St. Nicholas in which all the occasional offices will be held."

It is difficult to say what makes a greater impression on the soul—the solemn occasion or the preparations for it. The work did not cease for a minute in the last months before the consecration of the church. And wherever did they draw their strength from? Men

and women, young and old, wanting to help in some way the sacred work, came at twilight to the work site and lighted by searchlights they carried bricks, mixed concrete, cleared the yard; in a word, they did everything that was necessary, everything they could, and only after midnight they made the sign of the cross and left for their houses with a warm feeling in their hearts beating with love for God.

"Father Nikolai would tell us after the service what and how things had to be done the next day and the people came joyfully," Aleksandra Nikolayevna Kardakova told us. "Indeed, there were always helpers in plenty, even without any announcement. We wanted so much to pray to the Lord in our own church. I, sinner that I am, feared I would not live to see it, for I am over eighty now. I used to carry some bricks, then sit down to rest and say to myself: 'Well, there's some help from an old woman too, the work will proceed the quicker.' But some have worked every day. For instance, our building engineer, Andrei Pavlovich Churin, who has directed the construction from the very beginning, is not young either, he is a pensioner. He fought right through the war and was wounded three times: until now there is a splinter in his chest pressing on his heart. Once it stopped and the doctors took Andrei Pavlovich straight from here to the hospital on the ambulance. He was in the hospital for two months, but as soon as he was discharged, he came straight back to the building site to see if everything was in order.... People did not spare themselves and as for money all the more so! Everybody donated as much as he could. Many icons, carpets, runners, and rich cloth were brought. What of carpets! Anna Yakovlevna Zolotukhina gave her whole house over in 1980. We prayed in it while the church was being built. She herself moved in with her father, Yakov Ilyin. A strong old man of my own age. In 1944, he lost a leg under Leningrad, but he was the first to come to the service this morning, before even the young ones. Now he too has given his house to the church for household needs and moved in with his other daughter, Valentina Yakovlevna, who is our psalm-reader and librarian, she also

sings in the choir on the right clerics, under her niece, Ilyin's granddaughter, who is also named Valentina. Such a family, they give everything to the church. May the Lord reward them! Glory be to Him for we have lived to see the day!"

Five o'clock in the evening. The church was crowded to the full, it was impossible to enter into the open doors, people were squeezed tightly together, standing where it seemed impossible to stand. The festively dressed people awaited the beginning of the service. All eyes were turned toward the sanctuary. Many were weeping.

The pealing of the bell and the solemn singing of the choir announced the arrival of His Grace Bishop Panteleimon of Kazan and Mari. According to the Rule the service was conducted in the centre of the church with the Holy Doors closed. The All-Night Vigil lasted several hours. The appointed prayers were recited unhurriedly, and the troparia were sung. But nobody left the church. It was just as full as at the beginning.

The anointing with holy oil was over and the Vladyka blessed the people. The reading of the prayer "Thou who, at all times and at every hour, both in Heaven and on Earth, art worshipped and glorified, O Christ-God". Tightly squeezed as they were, the people managed to move slowly forward. Archimandrite Anastasiy addressed the worshippers:

"In the Office at the Consecration of a Church there is a wonderful detail," he said. "Before translating the relics of saints to the new temple, the hierarch lights the first candle from the censer, and from this light all the other candles and icon-lamps are lit. Tomorrow, when all the candles are lit from the hand of His Grace Bishop Panteleimon, raise your thoughts, brothers and sisters, from contemplation of the visible flame to the action of God's grace which will descend upon this temple. Thenceforth this grace will fill the worshippers with a feeling of the presence of God, hearts will be opened to hear the Voice of God in the church prayers and give consolation in grief and sorrow..."

A little after six o'clock in the morning, the Moleben for the Blessing of the Waters, according to the Office at the Consecration of a Church, was over.

The last preparations for the celebrations were made. The crowd was growing outside, the latecomers, regretting that they had not come earlier, tried to squeeze past to the porch.

"Let me pass, dear people, I was detained... O, Lord, forgive me, a sinner!" grieved an old woman.

"You have slept too long, mother! Christians, let the old woman pass forward!"

Those who were left in the street pressed against the windows.

Befittingly, without hurry, Bishop Panteleimon consecrated the altar—its confirmation, washing and vesting into holy cloths—and then the church itself. The anointing of the walls with Holy Chrism filled the church with fragrance. The shining altar, the vestments of the clergy and the sudden ray of the sun, penetrating into the sanctuary all glowed into one radiance, in which the Name of God was glorified; in trepidation the heart felt the heavenly, intransient and unwaning Light!

The solemn procession round the church was over. The relics of holy martyrs were laid in the foundation of the altar. Unforgettable and sacred minutes—in the new church the first Divine Liturgy was celebrated!

After the reading of the Gospel, Bishop Panteleimon came out to the ambo. There was absolute silence only the candles spluttering....

"With what words of gratitude, with what strong feelings, must we give thanks to our Creator for this truly

Paschal day!" the Vladyka said. "As the apple of your eye, as your own mother, honour and take good care of this shrine. Learn in it the Gospel virtues and the righteousness of God. So that according to the behest of St. Paul the Apostle *ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment* (1 Cor. 1. 10).

Profound were the feelings in this House of God. "We praise Thee, we bless Thee, we give thanks unto Thee..." the hearts repeated after the choir. Despite the crowding, the people knelt... "We pray Thee, O Master of all!" the sounds of the beautiful hymn rose, dying somewhere high up in the vaults. Invisibly for the believers the great mystery was accomplished. Many of them were prepared to receive Holy Communion on that unforgettable day.

"The servant of God, Andrei, partaketh of..., the servant of God, Yakov, partaketh of..., the servant of God, Aleksandra, Anna, Valentina..."

"Lord, now lettest thou thy servant depart." Slowly the faithful moved up to receive the blessing of the Vladyka, then after kissing the Kazan Icon of the Mother of God, they proceeded unhurriedly to the exit, trying to prolong a little their stay in the church. Leaving the porch, they turned and prayed again and again, repeating with gratitude: "Holiness becometh thine house, O Lord, for ever".

V. LEBEDEV

Preparing for the Glorious Jubilee

The Sofrino workshops of the Moscow Patriarchate has organized the production of some 40 types of new articles for the Millennium of the Baptism of Russ. They include folding icons with the image of Prince St. Vladimir and Princess St. Olga Equal to the Apostles, commemorative panagias and crosses. The participants in the jubilee festivities will be able to obtain souvenirs, as they will also be produced by the enterprise in sufficient quantities.

Wider product range and improved quality are the result of the renovation of individual facilities and sectors over the past two years and the introduction

of new machinery and technology. A plastics facility has been built and commissioned; installed in it are vacuum apparatus which cover plastic items with a fine coat of metal. Four new processing lines are already being exploited on the electroplating sector, and the punching sector has been fitted with powerful presses.

The share of manual and unskilled labour has been reduced considerably as a result of the measures that have been taken. This work is now handled by highly productive machines.

V. SEDOV

Feast in the Mukachevo Cloister

The Mukachevo
Convent
of St. Nicholas



In the Transcarpathian Region in the centre of Europe, there is the ancient Mukachevo Convent, located on the bank of a rapid mountain river by the name of Latoritsa.

Around the year of 1050, two monks from the Kiev-Pechery Lavra settled in this secluded spot. The cave sanctified by its first dwellers, the monks, by their acts of faith is preserved to this day. In 1360, Prince Fedor Koryatovich who owned the Mukachevo Castle had a tent-roof wooden church and a small house built for the monks who dwelled on the slopes of Chernechya Hill (Monks' Hill). That event was the starting point in the history of the Mukachevo Convent of St. Nicholas.

St. Nicholas, the Heavenly Patron of the cloister, is venerated both in East and West, and his image is probably a most fitting symbol of the present epoch of ecumenical contacts and rapprochement between Churches. There were different periods in the history of the Mukachevo Convent. Built by an Orthodox prince for an Orthodox community of monks, it remained for a long time the seat of the Orthodox bishops of Mukachevo who opposed the Church Union of Uzhgorod concluded in 1646. And even after the cloister came to be administered by a Uniate bishop, the brethren continued to cherish and preserve their Orthodox traditions. Today the dwellers of what has become the Mukachevo Convent maintain the centuries-old traditions of Orthodox monasticism. They are not discouraged by the typically Western, "Catholic" style of the cloister buildings erected at the end of the 18th century by Dmitriy Ratz, a Catholic. Just like in the history of the Church herself, periods of unity in the life of the cloister were followed by

years of discord, discord gave way to coexistence and coexistence to harmony.

One of the most venerated local feasts is the Dormition of the Mother of God. It is the patronal feast of the convent chapel located on the slope of the hill, just above the Church of St. Nicholas.

In 1987, as always, pilgrims began to arrive in the cloister for the feast in the evening of the previous day. They stopped to venerate in front of a Crucifix by the gate of the cloister, singing "We venerate Thy Cross, O Master, and we glorify Thy holy Resurrection." Thus the commemoration of the Dormition of the Blessed Virgin was combined with that of the Resurrection of Her Divine Son.

The numerous clergy from the Mukachevo and other dioceses who specially came to the convent for the feast conducted Small Vespers in the St. Nicholas Church followed by All-Night Vigil in the Dormition Chapel.

It was getting dark, but the pilgrims were in no hurry to leave. They spent the night in the convent church, praying and singing hymns which are especially popular among the faithful of the Ukraine. The early Divine Liturgy was celebrated in the same church. The late Liturgy was celebrated in the Dormition Chapel. Then the clergy and the pilgrims held a festal procession around the church. Sermons were said in Russian, Ukrainian and Hungarian at the All-Night Vigil, the early and the late Liturgies and before the start of the festal procession.

The celebration ended with the singing of "Many Years".

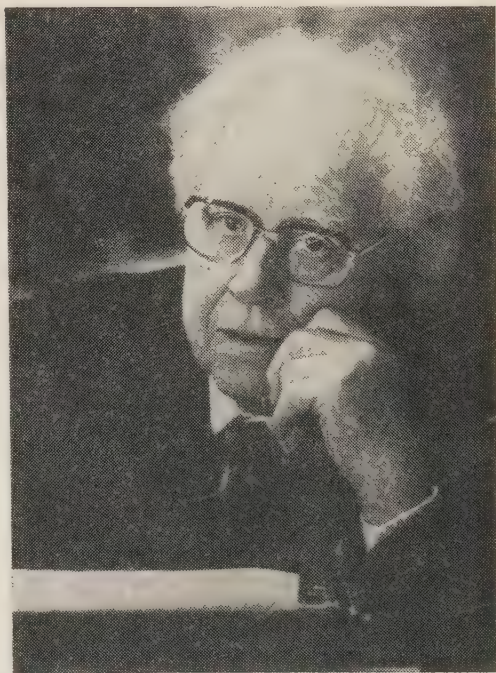
Archimandrite VASILIIY

Professor Emeritus Nikolai Dmitrievich USPENSKY

Nikolai Dmitrievich Uspensky, Doctor of Church History, Professor Emeritus of the Leningrad Theological Academy, passed away on July 23, 1987, at the age of 87. The oldest member of the corporation of professors and lecturers, he worked practically until his last breath. The greater part of his life was devoted to the service of theological science, above all Orthodox liturgics, to which he made an inestimable contribution. In the field of liturgical studies N. D. Uspensky was a consistent continuer of the principles and methods of the historical school, a brilliant representative of which his famous teacher, A. A. Dmitrievsky, a liturgist of world renown, was.

Everyone who came into contact with this fine man, good Christian and prominent scholar was awed by his rich erudition, inexhaustible energy and indomitable industry. His scholarly research stands apart for its breadth of views and invariable fidelity to the finest traditions of Orthodox theological science. He is the author of numerous theologic-liturgical works, monographs, reports, essays and articles, which were the result of serious and intense daily labour. He worked a great deal at home, and at different libraries, where he studied manuscript materials required for his own research and for projects by students under his guidance.

Remarkably modest and always willing to help others, Prof. Nikolai Dmitrievich Uspensky was a strict yet benevolent teacher. The lectures of the venerable professor evoked keen interest in students, who eagerly attended his classes. After his exhaustive commentary, which touched upon the history of theology or of liturgical practice, many facets of Christian liturgy presented themselves to the students in a new light, commonplace popular interpretations of ceremonies and rites giving way to a profound scholarly understanding of individual parts of the liturgy and their harmonious connection in the entire office.



His comprehensive reviews of research works, contributions to magisterial disputes and discussions of candidate theses testify to his wide world outlook and great scope of scholarly interests.

The answers he gave to any questions were invariably exhaustive and to the point.

His accessibility was equally remarkable. He never failed to find time to share his rich pedagogical and scholarly experience with others.

N. D. Uspensky assigned interesting course-paper themes, the development of which required painstaking work. The zeal of a student under the efficacious guidance of the professor, who did not leave his charge for a moment without attention and highly qualified assistance, was usually crowned with success. Among those who wrote scholarly works under the tutelage of Nikolai Dmitrievich were foreign students, who successfully defended dissertations and are now serving in a pastoral or pedagogical capacity in their own countries.

Prof. N. D. Uspensky was one of the most prominent experts in early Russian church music. His fundamental research in this field and the inclusion of early Russian musical monuments into the body of scholarly works were an enormous contribution to musicology. N. D. Uspensky who was an expert in mediaeval music did very much for researching the musical folklore of the Russian North. His musicological studies are well known in this country and have won extensive renown abroad.

Nikolai Dmitrievich was not only a theorist but a practical musician as well. Before switching over to lecturing at the Leningrad Theological Academy, Nikolai Dmitrievich was a precentor at the Holy Trinity Cathedral, at Izmailovsky Regiment', St. Vladimir and St. Nicholas Cathedrals, and at other churches in Leningrad. He taught a number of prominent musicologists.

Nikolai Dmitrievich Uspensky was born on January 3 (16), 1900, into the family of a priest of the Polye pogost, Demyansk Uyezd, Novgorod Gubernia. There were five other children in the family. Their parents instilled in the children a love of God and the church at an early age. The children's father, Dmitriy Alekseyevich Uspensky, often took them to monasteries.

Loving and fair, Father Dimitriy was particularly well liked by his parishioners. The authority and wisdom of the priest were such that the peasants never turned to the court to resolve their disputes, but went to Father Dimitriy, requesting him to settle them. And the contesting parties would do as he said. Lydia Petrovna, the mother of young Nikolai, was a very charming woman. After finishing secondary school in Novgorod, she taught Russian in a parish school, at the location of the church ministry of her husband.

The family often played musical instruments and sang. Father Dimitriy and his spouse had good voices. The children inherited from their parents a love of music and singing. All of them received a musical education.

At the church where Father Dimitriy served devoutly, reverently and assiduously, a love of church services germinated in Nikolai.

Nikolai received an elementary education in the local zemstvo school, upon completion of which he entered

the theological school in the town of Staraya Russa and subsequently the Novgorod Theological Seminary. His inherited abilities and love for hymnody manifested themselves and developed during the period of his studies. At the school Nikolai was the lead of the treble part. While studying at the seminary, he sang in the choir of the St. Sophia Cathedral.

During the Civil War Nikolai Dmitrievich served in the Red Army. After he was demobilized in 1922 he entered the Petrograd Theological Institute, where he studied until 1925. At the same time he was the precentor of the choir in the church of his father, who was serving then in Okulovka, Novgorod Region. After finishing the Theology Institute in 1925 N. D. Uspensky submitted to the Council of Higher Theological Courses his Candidate's thesis, entitled "The Origin of the Office of the Agripnia, or All-Night Vigil, and Its Component Parts", for which he was conferred the scholarly degree of Candidate of Theology with the right to compete for a Magister's Degree without new oral examinations. He was endorsed in the new title by Metropolitan Sergiy, the Deputy Patriarchal Locum Tenens (later His Holiness Patriarch), on March 10, 1926. Having based his Candidate's thesis on a multifaceted investigation of sources N. D. Uspensky showed the historical origin of the main components of the All-Night Vigil—vespers, lity and matins. On a representation by Professor A. A. Dmitrievsky, he was retained by the Council of Higher Theological Courses as a professorial stipend-holder at the liturgics chair. From September 1927 to September 1928 Nikolai Dmitrievich Uspensky was secretary of the Council of Higher Theological Courses.

On September 1, 1928, after the Higher Theological Courses were closed down, Nikolai Dmitrievich entered the State Academic Choir, which he finished in June 1931 with the qualification of choir master and singing teacher. In 1932 he entered the Leningrad Conservatoire, from which he graduated in 1937 (Department of History and Theory), with the qualification of musicologist.

Upon graduating from the conservatoire Nikolai Dmitrievich was appointed assistant director for studies of the

Leningrad-based State Musical Education Courses named after N. A. Rimsky-Korsakov. In 1938 he was invited to teach polyphony at the Leningrad Conservatoire, and on September 1, 1939, was appointed director of the Music Teacher-Training School, which he headed until it was closed in August 1942. He combined work in the school with lecturing at the conservatoire. During the Great Patriotic War N. D. Uspensky took part in the defence of besieged Leningrad. In 1941 he was seriously shell-shocked. He was awarded the Order of the Patriotic War 1st Class and the medals "For the Defence of Leningrad", "For Valorous Labour During the Great Patriotic War of 1941-1945", and others.

In 1945 N. D. Uspensky began teaching Church Rule at the Leningrad Higher Theological Courses; in 1946 he became a docent at the Liturgics Chair of the Leningrad Theological Academy. On June 12, 1947, the Study Committee of the Holy Synod conferred upon him the title of Professor of Liturgics of the Theological Academy at the Liturgics Chair. On June 22, 1949, N. D. Uspensky defended his dissertation on the theme "The Midnight Office in the Greek and Russian Churches" for which the Council of the Leningrad Theological Academy conferred upon him the degree of Magister of Theology. This work evoked keen interest. Through his profound and careful study of liturgical monuments the author traced the history of the formation of the present-day office of the vespers and matins liturgy at the Greek and Russian Churches, and delved into the reasons for the appearance of the current forms of this office in both Churches and their distinguishing features. On April 30, 1957, the Council of the Moscow Theological Academy conferred the degree of Doctor of Church History on N. D. Uspensky for his work "A History of Hymnody in the Russian Church (Prior to the Mid-17th Century)".

Prior to 1954 N. D. Uspensky combined lecturing at the theological schools and the Leningrad Conservatoire. On December 28, 1946, the Council of the Leningrad Conservatoire conferred upon Nikolai Dmitrievich the academic degree of Candidate of Art Studies on the basis of the public de-

fence of his thesis, "Harmonies of the Russian North", which he presented.

Simultaneously with fulfilling his duties as a professor and head of the Liturgics Chair at the Leningrad Theological Academy, Nikolai Dmitrievich headed the precentorial courses at the Leningrad Theological Schools.

An efficacious member of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, N. D. Uspensky took an active part in efforts to bring the different faiths closer together. Nikolai Dmitrievich was a frequent participant in ecumenical conferences and meetings, presented papers at theological conversations with representatives of other faiths, and took part in debates on issues under interconfessional discussion. From 1963 to 1968 Nikolai Dmitrievich was a member of the Commission of the Holy Synod for the Drafting of a Catalogue of Topics proposed at the First Pan-Orthodox Conference on the Island of Rhodes in 1961 for the future Pan-Orthodox Council.

N. D. Uspensky took part in the proceedings of the Local Council of the Russian Orthodox Church of 1945. From 1956 to 1958 he was a member of the liturgical calendar commission of the Holy Synod, where he worked effectively with its chairman, Bishop Afanasiy (Sakharov; †1962), a prominent hagiologist and liturgist, on the publication of *Bogoslužebnye ukazania* (Liturgical Instructions). He was a member of the board of editors of *Theological Studies* from the very outset of their publication and a member of the International Commission for the Publication of Monuments of Slavonic Music of the International Committee of Slavists.

The Church orders of St. Vladimir, 2nd and 3rd Class and St. Sergiy, 2nd and 3rd Class which the Supreme Authority of the Russian Orthodox Church presented to him, and also numerous awards of the Antioch, Jerusalem and other Local Orthodox Churches were a testimony of the recognition of Prof. N. D. Uspensky's great merits.

For his energetic work to promote peace among nations he was awarded an Honorary Citation of the Soviet Peace Committee.

The authority of N. D. Uspensky as a foremost liturgics scholar was recognized not only in our Church but in other Orthodox and heterodox Churches. On February 25, 1967, Aristotelian University at Thessalonica conferred an honorary doctoral degree upon Prof. Nikolai Dmitrievich Uspensky for his theological scholarly activity. On October 18, 1968, he was awarded the honorary degree of Doctor of Theology by St. Vladimir's Theological Orthodox Seminary in New York for his scholarly works in the history of Russian hymnody. On May 20, 1982, he was elected Honorary Doctor of the Theology Department of the Serbian Orthodox Church. The Moscow Theological Academy elected Prof. N. D. Uspensky its honorary member for his great merits.

Professor Emeritus Doctor of Church History and Candidate of Art Studies, Nikolai Dmitrievich Uspensky left behind a rich literary legacy—his numerous publications in *Theological Studies*, *The Journal of the Moscow Patriarchate*, many foreign publications, and in Soviet publishing houses. He is the author of many articles appearing in *Bolshaya Sovetskaya Entsiklopedia* (The Greater Soviet Encyclopaedia) and *Muzykalnaya Entsiklopedia* (Musical Encyclopaedia). His major works *Drevnerusskoe pevcheskoe iskusstvo* (Early Russian Choral Art) (Moscow, 1965) and *Obraztsy drevnerusskogo pevcheskogo iskusstva* (Examples of Early Russian Choral Art) (Leningrad, 1968) were reprinted in 1971, the former in Moscow and the latter in Leningrad.

On July 7, 1987, Nikolai Dmitrievich suffered a heart attack at his dacha near Leningrad. He was brought the next day to his city apartment, where he received Holy Communion. On the evening of July 22 N. D. Uspensky again received Holy Communion, and several hours later peacefully departed unto the Lord.

On July 23 Metropolitan Aleksey of Leningrad and Novgorod, assisted by Archpriest Vladimir Sorokin, Rector of the Leningrad Theological Schools, conducted the first panikhida for the newly-departed Nikolai in the Church of St. John the Divine. Before the start of the panikhida the Vladyka delivered a heartfelt oration about the deca-

sed, noting his scholarly theological activity, his writings and his ministry to the Church. On Saturday, July 25, funeral service in the Cathedral of St. Nicholas, where N. D. Uspensky was once precentor of the choir and churchwarden, was conducted by Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe; he was assisted by Archpriest Prof. Vladimir Sorokin, Rector of the Leningrad Theological Academy and Seminary, Archpriest Boris Glebov, Secretary of the Leningrad Diocesan Administration; Archpriest Prof. Liveryi Voronov; Archpriest Prof. Vasilii Stoikov; Hegumen Varsonofiy, a DECR staff member and other clergymen who were pupils of the deceased.

His Holiness Patriarch Pimen sent the following telegram to Metropolitan Aleksey: "I extend my condolences to Your Eminence, the rector and the corporation of professors and lecturers of the Leningrad Theological Schools, and to the relatives and friends on the occasion of the demise of Professor Emeritus Nikolai Dmitrievich Uspensky, who devoted his entire life to the upbringing and education of would-be pastors and workers of our Holy Church. May the Lord give rest to the soul of the deceased in the mansions of the righteous. Patriarch Pimen."

Before the start of the funeral service Archpriest Boris Glebov read out a telephoned telegram from Metropolitan Aleksey.

After hymn 6 of the canon Prof. Archpriest Vladimir Sorokin in his oration traced the life of N. D. Uspensky, noting his zealous ministry to the Church as a Christian and a scholar. After the singing of the sticheron "I Weep and I Wail" Hegumen Varsonofiy read out a condolatory telegram from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. A condolatory telegram was received on that day from Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate.

Prof. Nikolai Dmitrievich Uspensky was buried in Serafimovskoe Cemetery, next to the church.

V. BRONSKY, LTS lecturer



The Orthodox Prince St. Daniil of Moscow medal. On the front side—a relief image of St. Daniil clad in monastic garments. On the reverse—three churches of the St. Daniel Monastery: the over-the-gate Church of St. Simeon Stylites, the Church of the Holy Fathers of the Seven Ecumenical Councils and the Holy Trinity Cathedral. An inscription says that the monastery was founded in 1282 and restored in 1983-1988.



Two commemorative medals designed by William Schiffer, a well-known Paris sculptor and medal designer, has been minted in France. The first medal. On the front side there is an image of the Saviour stretching His hands over the St. Daniel Monastery, the spiritual and administrative centre of the Russian Orthodox Church. Below is the text of the Lord's Prayer. On the reverse—the Vladimir Icon of the Mother of God.



The second medal. On the front side there is the Face of the Saviour against a map of Kievan Russ. On the reverse—images of the Princess St. Olga and Prince St. Vladimir and below, a quotation from Psalm 80 recited at Divine Liturgy: O God of hosts: look down from heaven, and behold, and visit this vine; which thy right hand hath planted, and the branch that thou madest strong for thyself.



Arkhangelsk By a decision of His Holiness Patriarch Pimen and the Holy Synod of May 12, 1987, His Grace Bishop Panteleimon was appointed to the ancient Arkhangelsk See.

On June 5, 1987, Bishop Panteleimon arrived in Arkhangelsk. Cordially greeted by the clerics and laity, the archpastor went to the Cathedral Church of St. Elijah, where he attended Divine Liturgy and then said a thanksgiving moleben. After the Liturgy Bishop Panteleimon bestowed an archpastoral blessing upon the worshippers.

On August 9, the 9th Sunday after Pentecost, the Feast of St. Panteleimon the Great Martyr and Healer—the heavenly patron of Bishop Panteleimon, the archpastor, assisted by the clerics of the churches of Arkhangelsk, celebrated Divine Liturgy in the Cathedral Church of St. Elijah and, on the eve, officiated at All-Night Vigil. After the Liturgy a thanksgiving moleben and a procession were conducted. The archpastor was warmly felicitated on his name-day by: Archpriest Ioann Lapko, on behalf of the parishes of the Arkhangelsk Church District; Archpriest Georgiy Kazak, the Rector of the Church of St. Nicholas in Murmansk, on behalf of the parishes of the Murmansk Church District; Archpriest Vasiliy Lapko, the Rector of the Church of the Kazan Icon of the Mother of God in Syktyvkar, on behalf of the parishes of the Komi ASSR Church District. Archimandrite Antoniy, the Superintendent Dean of the Moscow Monastery of St. Daniel, felicitated the jubilarian on behalf of the father superior and the brethren of the cloister and presented him an icon of the Mother of God and a holy prosphora. Then His Grace Panteleimon bestowed an archpastoral blessing upon all those present.

On October 11, the 18th Sunday after Pentecost, Bishop Panteleimon celebrated Divine Liturgy and conducted a moleben in the Murmansk Church of St. Nicholas, which was built on the site of an old prayer-house and consecrated in 1986. The archpastor was greeted with the pealing of

bells, and the parishioners presented him with bread and salt. An address of greeting was delivered by the rector, Archpriest Georgiy Kazak. After the moleben and the singing of "Many Years", His Grace Panteleimon addressed the worshippers, thanking them for their warm welcome and their participation in the construction of the church and the adjoining baptistery and a dwelling house for the clergy.

Kirov *Jubilee of an archpastor.* **Diocese**

On June 24, 1987, Bishop Khrisanf of Kirov and Slobodskoi turned fifty. The following arrived in Kirov to congratulate the jubilarian on this significant date: Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Archbishop Melkhisedek of Sverdlovsk and Kurgan; Archpriest Grigoriy Misijuk, a cleric of the Polish Orthodox Church, and his son, Vladimir Misijuk, a student at the Christian Academy in Warsaw and the deputy chairman of the organization "Circle of Orthodox Youth in Poland"; and clergymen from the Kirov Diocese.

On June 28, the 3rd Sunday after Pentecost, the hierarchs and clerics celebrated Divine Liturgy in the Cathedral Church of St. Serafim and, on the eve, officiated at All-Night Vigil. Prior to the Liturgy the archpastors were greeted by the pealing of bells and with flowers. The choir, under the direction of E. A. Tartyshev, sang with great spiritual uplift. The homily during the Liturgy was delivered by Metropolitan Vladimir.

During the moleben Metropolitan Vladimir read out the Ukase of His Holiness Patriarch Pimen conferring the Order of St. Sergiy of Radonezh, 2nd Class, upon Bishop Khrisanf, and warmly congratulated him on the jubilee and the high patriarchal award.

Archbishop Melkhisedek, Archpriest Grigoriy Misijuk and Vladimir Misijuk felicitated Vladyka Khrisanf.

A salutatory address from the clergy of the Kirov Diocese was read out by the secretary of the Diocesan Administration, Archpriest Aleksandr Mogilev. He also read out the congratulatory telegrams that had been sent to the jubi-



Metropolitan Vladimir of Rostov and Novocherkassk, Archbishop Melkhisedek of Sverdlovsk and Kurgan and Bishop Khrisanf of Kirov and Slobodskoi during a divine service in St. Serafim's Cathedral Church in Kirov on the 50th birthday of Bishop Khrisanf

larian from His Holiness Patriarch Pimen, the hierarchs, clergy and laity.

In a speech made in response Bishop Khrisanf warmly thanked the guests for the common prayer and their heartfelt best wishes.

The Liturgy ended with the singing of "Many Years". Later that day a reception was held in the recently built church house. It was attended by the hierarchs and clerics who had taken part in the Liturgy, and guests. Also present were G. N. Smerdova, Secretary of the Kirov Regional Executive Committee; A. A. Shalaginov, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Kirov Region; and V. S. Onchukov, Secretary of the Kirov Regional Peace Committee.

Those who spoke at the reception wished Bishop Khrisanf good health and much success in his labours for the benefit of the Church and the Motherland. V. S. Onchukov stated that the Soviet Peace Fund had marked the contribution made by Bishop Khrisanf to

the promotion of peace with an honorary medal.

The clerics of the cathedral church presented their archpastor with an icon of Sts. Chrysantos and Darius the Martyrs in commemoration of the jubilee.

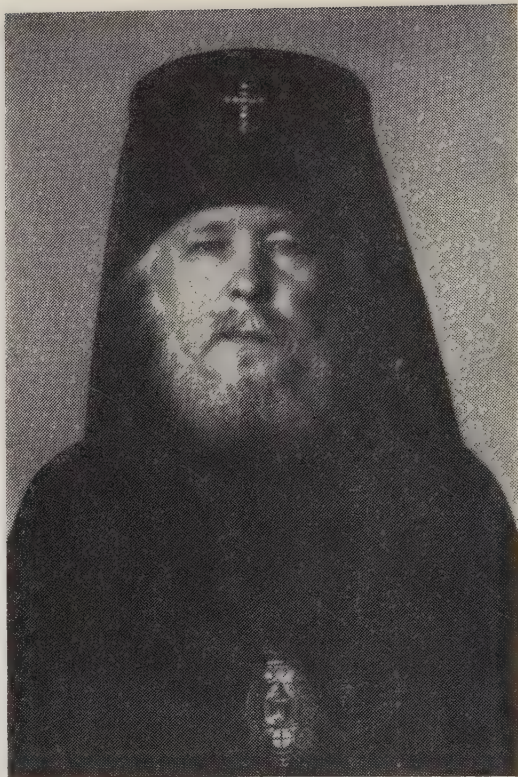
Kuibyshev Jubilee of an archpastor. Diocese

October 9, 1987, was the 60th birth anniversary of Archbishop Ioann of Kuibyshev and Syzran. Archbishop Ioann (secular name, Ivan Matveevich Snychev) was born on October 9, 1927, in the village of Novo-Mayachka, Kakhovka District, Nikolaev (now Kherson) Region, into a peasant family. He was intrigued by world-view issues, and Divine Providence led him to the temple of God. Vladyka Ioann has remembered throughout his life the impressions of those years: the first confession and Holy Communion, the first spiritual mentors and, lastly after military service in the Red Army in 1944-1945, participation in liturgies as a sexton in the Church of the Apostles Sts. Peter and Paul in the town of Buzuluk, Chkalov (now Orenburg) Re-

gion. His meeting with Bishop Manuil of Chkalov (Lemeshevsky; later Metropolitan of Kuibyshev and Syzran; †1968) held a place of its own in his life. Ioann became his cellarer and hypodeacon.

In 1946 Ioann Snychev was professed to noviciate and ordained deacon by Vladyka Manuil, and in 1948—presbyter. Later that year he entered the Saratov Theological Seminary, and in 1951 was admitted to the Leningrad Theological Academy, which he finished in 1955 with a Candidate Degree in Theology. The officials of the academy retained him as a post-graduate stipend holder in the Department of the History of Sects Studies. In 1956 Father Ioann was professed and became a lecturer at the Minsk Theological Seminary. In September 1957 he returned to his spiritual mentor—Archbishop Manuil, who was then administrator of the Cheboksary and Chuvashia Diocese, and spent two years helping him with the works “A Catalogue of Russian Hierarchs over the Past Sixty Years (from 1897 to 1956)” and “A Topography of Hierarchal Sees and Vicariates” of the same period, and others. In 1959 Hieromonk Ioann was helper to the assistant rector and lecturer at the Saratov Theological Seminary. In 1960 Father Ioann was the ecclesiarch of the Protecting Veil Cathedral Church in the city of Kuibyshev. In 1961 Hieromonk Ioann was raised to the rank of hegumen, and in 1964—to that of archimandrite. On December 12, 1965, he was consecrated Bishop of Syzran, vicar to the Kuibyshev Diocese. In 1969 he became Bishop of Kuibyshev and Syzran. In 1976 he was elevated to the dignity of archbishop. The Vladyka dedicated himself entirely to archpastoral service and constant concern for the spiritual life of the diocese. Alongside his archpastoral labours he continued his extensive research. In 1966 he defended at the Moscow Theological Academy his dissertation for the scholarly degree of Magister of Theology. In June 1987 Archbishop Ioann visited the Holy Land as a pilgrim.

On October 9, the Feast of the Apostle and Evangelist St. John the Divine—the heavenly patron of Archbishop Ioann, the archpastors, assisted by clerics of the Kuibyshev and Ulyanovsk dioceses, concelebrated Divine Liturgy



Archbishop Ioann
of Kuibyshev and Syzran

and, on the eve, officiated at All-Night Vigil in the Protecting Veil Cathedral Church. After the Liturgy a moleben was conducted and “Many Years” was sung.

Bishop Serafim wholeheartedly felicitated Archbishop Ioann on the jubilee on behalf of all who had taken part in the festivities and, with the blessing of His Holiness Patriarch Pimen, presented him the Order of St. Sergiy of Radonezh, 1st Class. The jubilarian was also greeted by Bishop Antony; Archpriest Ioann Goncharov, the Dean of the cathedral church; Hieromonk Simon, the Rector of the Church of Sts. Peter and Paul in Kuibyshev; and, on behalf of the clergy of the Ulyanovsk Diocese, by Hieromonk Nikon, the Rector of the Church of the Icon “The Burning Bush” in the city of Ulyanovsk, and others.

In a speech made in response the Vladyka expressed filial gratitude to His Holiness Patriarch Pimen for the high award and sincerely thanked all those who had come to share the joy of the feast with him.

Archimandrite BORIS

Archimandrite Boris, the treasurer of the Odessa Monastery of the Dormition and the former father superior of the cloister, passed away on April 19, 1987, the first day of Holy Easter, in the 80th year of his life.

Archimandrite Boris (secular name Ivan Aleksandrovich Nikityuk) was born on September 13, 1907, in the village of Komarovka, now Pochaev District, Ternopol Region, into a peasant family.

In 1930 he entered the Pochaev Lavra of the Dormition as a postulant and was professed three years later, taking the name Boris—in honour of the Orthodox Russian Prince St. Boris the Martyr. In 1934 he was ordained hierodeacon, and in 1936—hieromonk. Labouring in the cloister, he completed in 1937, six years of training of the monastic theological school.

In 1941, with the blessing of Archbishop Nikolai of Volyn and Lutsk (Yarushevich, later Metropolitan of Krutitsy and Kolomna; †1961), the Holy Archimandrite of the Pochaev Lavra, he assumed parished ministry. In 1944 the Spiritual Council of the Pochaev Lavra summoned him for fulfilling monastic obedience within the precincts of the cloister. In 1948 he was raised to the rank of hegumen.

In 1955, after a brief ministry as a rector of the Church of the Exaltation of the Holy Cross in the city of Kremets, he became a cleric of the Vinnitsa Diocese, where he fulfilled the obedience of a steward of the hierarchal house.

In 1957 Hegumen Boris joined the brethren of the Odessa Monastery of the Dormition and was appointed steward of the cloister. He later entered the Odessa Theological Seminary, which he finished in 1962.

In 1961 he was raised to the rank of archimandrite.

In 1965 Archimandrite Boris was appointed father superior of the Odessa Monastery of the Dormition. He fulfilled this difficult and important obedience for twelve years, for as long as his health and strength permitted. In 1977 Metropolitan Sergiy of Odessa and Kherson, the holy archimandrite of the monastery, satisfied the petition of



Archimandrite Boris that he be relieved of the administration of the cloister for reasons of health, and appointed him treasurer.

Archimandrite Boris took a zealous and highly responsible attitude to the obediences imposed upon him. Experienced in matters of monastic living, he had a good knowledge and understanding of the needs of the cloister and the brethren. He loved the monastery order, monitored compliance with the Church Rule, and concerned himself with keeping the churches in good order.

Though gravely ill, the father archimandrite continued to labour as best he could. Moving about with the aid of the brethren, Father Boris looked after the state of the summer patriarchal residence and the monastery grounds, gave instructions on sprucing them up, and supervised this work.

Archimandrite Boris' lofty spirituality, modesty, cordiality and love of one's neighbour won him love and respect of the brethren, the lecturers and

students of the Odessa Theological Seminary, and numerous parishioners and pilgrims.

For his zealous labours for the benefit of the Church of God His Holiness Patriarch Aleksiy awarded Archimandrite Boris in 1969 the right to wear a second ornamented cross, and His Holiness Patriarch Pimen conferred upon him in 1974 the right to wear a patriarchal cross. The pastor's awards include the Order of St. Vladimir, 3rd Class.

During Holy Week Archimandrite Boris was no longer able to rise from bed and attend divine services in the church. On Easter Sunday the ailing starets was visited by Metropolitan Sergiy of Odessa and Kherson. The archpastor felicitated him on Easter, presented him a paschal egg and bestowed his archpastoral blessing upon him.

During Paschal Vespers Archimandrite Aleksiy, the confessor of the monastery, heard the sick man's confession and gave him Holy Communion, and

immediately after this his soul departed to the mansions of the Heavenly Father.

The body of the deceased dressed in monastic garb was translated to the Church of the Dormition to the singing of the paschal stichera where hieromonks began to read gospel after a lity.

Funeral service was conducted by His Eminence Metropolitan Sergiy, assisted by Archimandrite Vadim, the father superior, Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary, and numerous clerics.

His Eminence Metropolitan Sergiy delivered a funeral oration before the service.

After canticles 3 and 6 of the canon, funeral orations were delivered by Archimandrite Vadim and Archpriest Aleksandr Kravchenko.

Archimandrite Boris was buried in the brethren's cemetery of the Odessa Monastery of the Dormition.

*Hegumen INNOKENTIY,
lecturer at the OTS*





THE FEODOROVSKAYA ICON OF THE MOTHER OF GOD
(19th century)

from the cathedral church of the same name in Yaroslavl

The Feodorovskaya Icon has been known since the early 13th century, when it was kept in a chapel near Gorodets (now Gorki Region). Having survived a fire during the invasion of Baty's Tatar-Mongol hordes, the icon wound up in the woodlands near Kostroma, where, on August 16, 1239, it was invented by the prince of Kostroma and translated to St. Theodore Stratilate's Cathedral Church in Kostroma. In 1272 the icon was with the troops of Prince Vasiliy, who defended Kostroma against the Tatars. The icon's feast days are March 14/27 and August 16/29.

CONSECRATION OF THE CHURCH IN BUGULMA



The Church of the Kazan Icon
of the Mother of God in the
town of Bugulma



Bishop Panteleimon of Kazan
and Mari officiating at All-Night
Vigil in the new church



Consecration of the altar



A festal procession around the newly-consecrated church



Bishop Evseviy of Alma-Ata and Kazakhstan leading a festal procession at the conclusion of Divine Liturgy in the Church of Sts. Constantine and Helena in the city of Kustanai on June 3, 1987



Archbishop Antony of Chernigov and Neshin reading the Gospel lesson during a festal procession at the conclusion of Divine Liturgy in the Dormition Church in the town of Novgorod-Seversky on August 28, 1987

THE BELL OF PEACE IN VOLOKOLAMSK

(See article in this issue)



The solemn ceremony of the presentation of the bell in the town of Giussano on May 25, 1987 (on the left — Metropolitan Pitirim of Volokolamsk and Yuriev, on the right — Erminio Barzaghi, Mayor of Giussano)



Metropolitan Pitirim blessing the bell for the Church of the Nativity of the Blessed Virgin at Vozmishche in Volokolamsk on September 21, 1987



The bell of peace in the church's belfry

VISIT OF THE MARONITE PATRIARCH MAR NASRALLAH PIERRE SFEIR
OF ANTIOCH AND ALL THE EAST TO THE SOVIET UNION

October 20-27, 1987



Patriarch Pimen
of Moscow
and All Russia
meeting with
the Maronite
Patriarch Mar
Nasrallah Pierre
Sfeir of Antioch
and All the East
on October 21, 1987



During the meeting in the Moscow residence of His Holiness Patriarch Pimen

The delegation of the Maronite Antiochene Church in the Trinity-St. Sergiy Lavra on October 25, 1987



Metropolitan Sergiy of Odessa and Kherson, greeting the high guest in the Dormition Cathedral of the Trinity-St. Sergiy Lavra on behalf of His Holiness Patriarch Pimen



In the Patriarchal Chambers of the Trinity-St. Sergiy Lavra

THE 6TH THEOLOGICAL CONVERSATIONS OF REPRESENTATIVES
OF THE ROMAN CATHOLIC AND RUSSIAN ORTHODOX CHURCHES

October 11-17, 1987

(See article in this issue)

His Holiness Pope John Paul II
and Metropolitan Filaret of Kiev
and Galich, Patriarchal Exarch to the
Ukraine



The delegation of the Russian
Orthodox Church, which took
part in the 6th theological
conversations, at the reception
given by His Holiness Pope
John Paul II in the Vatican
on October 17, 1987



FROM THE HISTORY OF THE RUSSIAN SERMON

St. FEODOSIY of the Kiev-Pechery Monastery (†1074)



St. Feodosiy, the Hegumen of the Kiev-Pechery Monastery, is a prominent representative of the Russian ascetic sermon of the 11th century. He and his teacher St. Antony were the founders of the famous Kiev-Pechery (Cave) Monastery, the starting point of Russian cenobitic monasticism based on the Studios Rule.

Since early childhood, which he spent in the town of Kursk, St. Feodosiy showed attachment to the church "going daily to the church of God", and to book learning: "he studied the whole of the Holy Writ". When his father died, the youth often joined others "going to the field and working there with great humility". Though of a noble family, he nevertheless dressed in "lowly", shabby clothes. This self-imposed humiliation was prompted by the Gospel image of Christ, His "slave-like ap-

pearance and His suffering body": "Our Lord Jesus Christ, making Himself poor and humble, set us the example for whose sake we should likewise humiliate ourselves". His vivid perception of the Gospel kindled in St. Feodosiy an ardent desire to visit the Holy Land "wherein the Lord walked in His humanity". When still a youth and coming from a wealthy and noble family, he chose for himself the humble job of a baker of prosphoras, explaining his decision by his love of Christ: "Since the Lord deemed me worthy to be a comaker of His flesh".

The *Life* of St. Feodosiy abounds in examples of the suffering Christ. This striving after humiliation finally brought the youth not to one of the rich Kiev monasteries, but to the poor cave of St. Antony (†1073) where he was professed, circa 1054, by St. Nikon (†1088). Shortly after, he was elected hegumen of the cloister, a post he continued to hold until his blessed demise on May 3, 1074.

St. Feodosiy was inspired in his ascetic acts by his profound perception of the doctrine of the Incarnation, i. e., of the human nature of Christ. In the light of this Christology, the spirituality of St. Feodosiy can be described as kenotic, after the words of Apostle St. Paul about the Son of God making Himself of no reputation, and taking upon Him the form of a servant, and being made in the likeness of men (Phil. 2. 7-8).

A century and a half later these ideas, thanks to St. Francis of Assisi, gained currency in the Western Catholic world which restored for itself the Gospel image of humiliated Christ. As the founder of the Russian tradition of cenobitic monasticism St. Feodosiy inspired Russian monasticism by translating into practice the kenotic ideal in the form of the three Christian virtues: poverty, humility and love. These central themes are elaborated upon in most of his sermons and exhortations, such as "On Long-Suffering and Charity", "On Long-Suffering and Mercy" and "On Long-Suffering and Meekness".

Another aspect of the homiletic activity of St. Feodosiy is his social sermon. Instead of

separating a cloister from the world, he strove to establish close links between the two, and this became his behest to Russian monasticism in general. St. Feodosiy readily offered spiritual guidance to laymen as demonstrated by his sermons, including the one called "On the Judgements of God". And he did not restrict himself to attending to the needs of laymen who came to his cloister themselves, but often left the cloister and went into the world, visiting the Grand Duke in Kiev and many of his noblemen. He strove to use such visits admonishing the Grand Duke. His words would

sound at feasts: "Do you think, Prince, it will still be like this in the afterlife?"

Humility of mind is the core of the early Russian sermon. Avoidance of empty rhetorics, a desire to speak primarily with the words of the Gospel without introducing into Divine wisdom one's own petty and vain reasoning brought forth what one may call a special genre of sermon wherein every word is born out and corroborated by an act, a personal act of the preacher.

This type of sermon was pioneered in Early Russ by St. Feodosiy of the Kiev-Pechery Monastery.

Homily on God's Punishments

God does not wish men evil, but good; the Devil, however, rejoices at the evil accomplished among men: he has been our Enemy since time immemorial, desiring murder and bloodshed; he instigates quarrels, jealousy, hatred of brothers and calumny. When a country sins God punishes it by death, hunger, enemy invasion, drought or various other chastisements, in order that we might repent and live as God behests us through the Prophet: *Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning* (Joel 2. 12).

If we observed God's commandments then here too we would enjoy earthly blessings, and upon leaving the world—Eternal Life. But we are constantly impious, adding sin to sin, angering God in everything, committing evil in His sight. That is why God says to us through the Prophet: "You are stubborn, hardhearted and slothful to do My will, therefore I have sent you drought and many other punishments, but even then you have not turned to Me. That is why I have destroyed your vine, trees bearing fruit and cornfields," says the Lord, "for I cannot bear your evil ways. I shall be gradually sending you calamities till you turn to Me and repent (cf. Joel, chap. 1-2).

Heeding this, let us be good without returning evil for evil, calumny for calumny; let us turn with love to the Lord,

fasting, weeping, and with tears washing away our sins, in order that we may be called Christians not in word alone while living like pagans. For instance, do we not act as pagans when we turn back upon encountering a monk or nun, a pig or a bald horse? It is superstition inspired by the Devil. Some are seduced by sorcery, magic, drinking wine, bribery, theft, fraudulence, envy, slander, fights, lewdness, and other obscene acts. We also observe other evil deeds: many are drunkards and gamblers, which is not befitting Christians.

And another thing: How dare we laugh or whisper while standing in church? It is the cursed Devil inspiring us to laugh, whisper and commit other indecencies while we are standing in church before the King of Heaven: what torments do we not deserve for this alone? You, brother, when you see in church someone standing impiously forbid him and reprimand him severely. I beg you, brethren, let us stand at prayer with awe and love one for another, and praying would say indeed: *Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice* (Ps. 141. 2). If your hands have not committed any theft, you may say: *the lifting up of my hands*. Therefore, look at your hands carefully and examine them and see whether they are clean of theft and bribery. If you have stolen, took interest, or bribes, or hurt anyone somehow, as forbidden by Holy Scripture, then do not say it, do not raise

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your hands, before you have been cleansed of all evil. For if, through God's tolerance, you raise your hands, your prayers will be foul and displeasing to God. But heed the Lord Who says through the Prophet: *When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood* (Is. 1. 15).

Know also, beloved children, that our Holy Fathers have instituted days of fast according to the Teaching of the Lord and the behests of the Holy Apostles, and commanded us to observe feast days spiritually and not carnally, filling our bellies with wine, but praying to God about our transgressions, feeding the body with earthly food and the soul, with spiritual. This food was brought down from Heaven in vessels of books and is called angelic bread, about which it says: *Man did eat angels' food: he sent them meat to the full* (Ps. 78. 25), that is, the writings in Holy Books. On feast days, do not hold banquets, abstain from drunkenness, and preserve your souls; pay attention to the time in which you pray to God, be sober when you pray, not drunk; as the Apostle Peter says: "Brethren, be sober, because your adversary, the Devil, seeks drunkards to devour them" (cf. 1 Pet. 5. 8).

Oh woe, I say again, woe to the drunkard! By drunkenness we chase away from us our Guardian Angel and draw to ourselves the evil demon; by drunkenness we withdraw from the Holy Spirit and draw nearer to Hell and decay not having in our mouths

the words of God. The demons rejoice at our drunkenness and rejoicing offer to the Devil the sacrifice of intoxication from drunkards. The Devil rejoicing says: "I have never taken so much joy and pleasure from pagan sacrifices as from the intoxication of Christians, because drunkards always do what I want." For it is written that God takes care of pagans too, but He hates drunkards and turns away from them. Thus, our Adversary rejoices at our drunkenness because from the beginning he did not desire good for mankind and says: "Go, teach Christians to be drunk and to do what I desire." The Holy Angels have told the Holy Fathers with great sorrow to teach Christians through Scripture not to get intoxicated however, not to abstain from drink as such, for there is a difference—intoxication is evil, but moderate drinking is lawful at the right time and to the glory of God. And the Holy Fathers, having written this honest Orthodox teaching, passed it on to Christians to prolong this life and to partake of Life Eternal. One who fulfils this rule of the Holy Fathers and lives out his life doing the will of God will, indeed, inherit Eternal Life, but one who disobeys the Books, will be condemned with the Devil to eternal torture.

Heeding this, brethren, let us work to please the Lord and fulfil His commandments, and let us live according to His Law all the days of our lives in Christ Jesus, and to Him be glory with the Father and the Holy Spirit now and for ever.

FROM THE HISTORY OF THE RUSSIAN SERMON

Bishop IOANN (Sokolov) of Smolensk

Bishop Ioann (secular name Vladimir Sergeevich Sokolov) was born in 1818 into a family of a Moscow priest.

After graduating from the Moscow Theological Academy in 1842, he was ordained hieromonk and appointed bachelor of first the Moscow and then the St. Petersburg theological academies; in the latter he became professor of ecclesiastical law (1852). In 1853, he won doctorate for his dissertation: "A Course in Ecclesiastical Law". In 1857, he was made rector of the Kazan Theological Academy and in 1864, of the St. Petersburg Theological Academy (in 1865 he was

consecrated Bishop of Vyborg). From 1866 he administered the Smolensk See. Died on March 17, 1869.

Bishop Ioann's twenty-seven years of preaching may be divided into three periods: in the first period (1842-1855), his sermons bear an exegetic and ethico-dogmatic character; in the second, he introduces into the sermon questions of social life, the historical path of Russia, and the fate of Christian enlightenment in Russian society.

One of the basic themes of his sermons was the revival of Russia: "Revive by your own in-

herent, natural and national spirit, otherwise your revival will be false and you will not be living your own life" (*Pravoslavny Sobesednik*, 1859, No. 2, p. 238). He had taken a decisive step in the turn of Russian preachers for the vital needs of Russian society which was imminent. However, Bishop Ioann's sermons at this period were more socio-political in content than religious: he freely discussed questions of social life, hardly attempting to follow homiletical traditions.

In the third, Smolensk period, Bishop Ioann, while preserving in his sermons sharp interest in social questions, strove to lean more on the experience of archpastoral sermons accumulated in the Russian Church. Most of Bishop Ioann's sermons and homilies were denunciatory. He spoke of the dusk reigning in his days, of the negation by men of the most sacred notions of

humanity, of moral decay. Another peculiarity of his sermons was their apologetic nature, the refutation of false beliefs and thoughts. And finally, our attention is drawn to one more theme of his sermons—protection of Nature, which, in connection with the present acute ecological problems in the world, sounds very topical. Nature groans and suffers "in her present state to which man has condemned her; having been enslaved and overcome by his vanities, she longs impatiently for her liberation, but freedom cannot come till man himself, completely renewed in spirit and moral life in the bosom of true Christianity, does not gain spiritual freedom, which he has been dispossessed of by leading a life of vanity, passion and evil; by constraining his immortal spirit in artificial conditions of unnatural life" (*Conversations, Homilies and Speeches*. Smolensk, 1876, p. 171).

At Vespers on Good Friday

Contents of the sermon: *The fruit of the Sacrifice of Christ on the Cross—the liberation of man from bondage to sin. The meaning of internal sorrows—the division of the soul: aspiration for Truth, on the one hand, and failure to implement it on the other. The God-Man Jesus Christ—the reconciliation of man with his own soul and conscience. The meaning of external suffering—the consequence of sin or inclination to sin. Christ—reconciliation of man with the world and the pledge of Eternal Life. The Cross of Christ—the sole salvation of man in present and future misfortunes.*

...Dissimilar, far from similar is the lot of men in life. While some, as it seems, carelessly enjoy the pleasures of life, others, at a distance from them, perhaps near them, and even in their midst, are suffering and experiencing nothing but suffering. Not to mention here those suffering externally, how many there are who are suffering in their souls! Behold a soul, pure and chaste, suffering in the very midst of worldly pleasures and their depraved atmosphere, injuring its best feelings; it contributes nothing to the environment except the painful feeling of involuntary sacrifice to customs and proprieties of communal life, and brings back nothing but anguish and a feeling of moral, or even immoral, emptiness inside itself; behold a soul, intelligent and truly enlightened, suffering in its struggle with foolish concepts and gross delusions of the age; behold a soul, righteous and kind, tormented by the weight of impressions from the prevailing unrighteousness in the world, all kinds of lawlessness, and its futile efforts to oppose them; behold a soul, with a good conscience and a purely Christian feeling, broken apart by the struggle between its duty and

enticement of passion, between the effort to uphold in itself the feeling of its own moral dignity and the temptation of life, between the beauty of virtue and enchantment of vice; behold a noble and virtuous soul, suffering as it vacillates between love for a man and aversion for his criminal personality, between the power of its own pure convictions and obligatory demands of life's bondage, between wanton happiness and immaculate suffering; and, finally, behold a soul that thinks seriously and feels deeply, being amazed and grieved to see the apparently irreconcilable discord in the world between the light of Truth, which illumines it from above, and the profound darkness of falsehood in its environment, between faith in the all-ruling Divine Providence and unbridled human wilfulness, between the good for which man was created and the evil which he constantly commits....

Was there ever a time with such murderous division of the soul and life of man, a division resulting from the insoluble confusion of modern conceptions, morals, and worldly relations? When did the best men suffer more in their souls? Then who, or what, can re-

concile them with the world, with life and with themselves? Is it not evident that it is not an ordinary act of reconciliation that is needed, not man's power promoting reconciliation, but the greatest sacrifice which would bear the whole weight of the discord, and, in the fire of its own suffering, convert it and produce in itself the light of a new, better way and the power of a new, better life for mankind? Only the Saviour on the Cross could reconcile and reconciled everything. In His Passion, in His Death, evil was redeemed and good regenerated and revived through the power of infinite love for mankind, uniting and reconciling everything in itself, and through the power of the life of grace, which entered the world through the Cross of the Saviour. Into this mysterious power of the Redemptive Sacrifice immerse thyself, O Soul suffering in the world, thy wounds and pains, and thou wilt find there consolation: nowhere else canst thou find it....

These are internal sorrows. What of the external? Are there less external sorrows in our days than in all former times? Indeed, neither enlightenment, civilization, nor any art of the modern world can save humanity even now from life's social, private, and physical calamities. Humanity, despite its present development, hardly finds in itself the strength and means to struggle with all the misfortunes, and, it seems, the most developed intellectual, moral

and material powers and means of the age are being devoted to curing the ills besetting it....

Do we, however, understand clearly and firmly what constitutes the peculiar power of misfortunes, their inner and profound meaning? It is the moral significance of misfortunes, their connection with the moral side of human life. Scrutinize, look into any misfortune and you will find in it the cause or consequence, or at least a reflection, of the moral state of man. What other calamities can we expect in the world? And if we expect, what gives us the moral strength to bear them? What can soften for us their cruel moral nature? What can give us the ability to see in them an impulse to correcting evil, to improving the path of life rather than the final punishment and our ruin? What if Heavenly Judgment demands from us in sacrifice our souls and lives? But sacrifice has already been made. The Cross of Christ has taken away from the misfortunes of life the punitive character of the heavenly vengeance, and given man the spiritual power to rise above them and thereby be morally reborn—even in the apparent ruin of the external life of man the soul may be saved. This is the only thing that can save the entire modern world from its present and future calamities...

(Fragments from *Conversations, Homilies and Speeches*. Smolensk, 1876, pp. 113-122).

Forbearance

In the Name of the Father, and of the Son, and of the Holy Spirit

Among many Christian virtues, which raise our souls and make it more perfect and pure, there is one that at times is hardly noticeable in a pious man with a high spiritual development. This virtue is forbearance which is a condition of the human heart whereby a man refrains from reproaching anyone around him, neither does he correct or reprimand severely, even if there are reasons to do so, only because he does not want to hurt the person doing the wrong. Some people bear reproofs and reproaches painfully. They have to be

approached with kindness, love and understanding. Such a man intending to reprimand manifests tolerance in order not to cause pain to his neighbour and that the idea of arrogant superiority of one making the remark will not be born in him. This restraint is also very important because it helps to preserve unity and peace among men. Apostle Paul writes the following in his Epistle to the Ephesians: *I... beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, for-*

bearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace (4. 1-3).

Forbearance helps to forgive the transgressions of one another. A tolerant man, putting aside his dignities, endeavours to forgive the offences against himself. St. Paul writes thus: *Put on therefore ...bowels of mercies... meekness... forbearing one another, and forgiving one another.... And let the peace of God rule in your hearts (Col. 3. 12, 13, 15).*

The Holy Apostle sets Christians an example of forbearance, calling himself foolish and rousing Christians to show him tolerance: *Would to God ye could bear with me a little in my folly (2. Cor. 11. 1).*

For St. Paul the model of forbearance is a man who tolerates even the most ignorant and deluded of men (Heb. 5. 2). We all know the great behest of Christ the Saviour to love one's enemies (Mt. 5. 44). We also know how difficult it is to fulfil this behest. A man, however, who has nurtured forbearance in himself finds it much easier to fulfil this difficult behest to love one's enemies. From gentleness and tolerance towards a sinner there is only one step to forbearance of one's enemy. And where there is forbearance, love is very near.

In this way forbearance is our support on the path to the development in ourselves of the all-encompassing and great power of Christian love. Of course, on the path to fostering in ourselves forbearance towards men, just as on the path to the attainment of many vir-

tues, there are various obstacles such as our former dislike of the man, to whom we must show tolerance and our inability to put down in ourselves the feeling of superiority bubbling in us, as well as the sly thoughts that someone ought to reprove the sinner. However, all these difficulties are easily overcome, with God's help, if we remember always that our relations with men must be based on love.

Even if the one to whom forbearance should be shown was formerly known as an evil man, the love of Christ calls all to perfection. One who was evil yesterday, may be good today. So, let us show forbearance to him. Let our intellect rouse thoughts of our seeming superiority over those to whom tolerance must be shown, but we shall suppress in ourselves the arrogant feeling and show forbearance. Let our mind affirm that we should admonish, teach the sinner and not tolerate his imperfections. Indeed, we must teach, so let us show him forbearance, pointing out his errors gently and kindly. And there will be no inconsistency for we have shown forbearance and have spiritually admonished the deluded one.

Let us remember always that God's grace reigns over everything in a Christian's life. It will help us to be tolerant. And our Lord, Who sees our spiritual strivings, will undoubtedly, bless the course of our spiritual struggle, for He is Himself our loftiest model of forbearance to men. Amen.

Archbishop PIMEN of Saratov
and Volgograd



PEACE MOVEMENT

CHURCH FOR SOCIETY

The 24th Session of the UNESCO General Conference

The 24th Session of the UNESCO General Conference was held in Paris from October 20 to November 21, 1987.

Metropolitan Yuvenaliy of Krutitsy and Kolomna attended the session from October 18 to November 2 as a member of the Soviet delegation. He delivered an address at one of the sessions devoted to the thousand-year-old history of the Russian Orthodox Church.

The General Conference adopted a resolution on the "Thousandth Anniversary of the Introduction of Christianity in Russ" and noted that the introduction of Christianity in Russ, the millennium of which will be marked in 1988, was a great event in European and world history and culture and had a great impact on the development of human civilization, particularly through spreading enlightenment and literacy. The General Conference called also on the scientific and cultural public of the UNESCO member-states to celebrate broadly this significant anniversary.

ADDRESS

Delivered by Metropolitan YUVENALIY of Krutitsy and Kolomna

Esteemed Mr. Chairman,

The Russian Orthodox Church has contributed weightily to human culture during her thousand-year existence under various historical conditions. In this connection her spiritual experience is of importance not only for her children but for modern humanity and future generations as well. Therefore, it is natural that many turn to the history and life of our Church.

An evidence of this interest is a number of scholarly works which elucidate the different aspects of the life of the Russian Church from the olden days to our times. The interest has increased especially in recent years when preparations for the celebration of the Millennium of the Baptism of Russ have been going on. A striking testimony of this are the world ecclesiastical conferences held in Kiev, Regensburg, Tübingen and Moscow, which brought together scholars from many countries.

The Baptism of Russ has influenced a number of countries in Europe and Asia, as well as North America. This may be explained by the fact that the Russian Church, in certain periods, spread over the territories of Finland, Poland, the Volga area, the Caucasus, Western Siberia, Yakutia, Kamchatka, the Amur area, Alaska, the Aleutians, North America, Japan, Korea and even parts of China.

Preaching Christianity, the Russian Church created her own culture, first in Kievan Russ, then in the Moscow state, and, finally, in the Russian Empire with its boundaries extending from Eastern Europe to Alaska and California. It should be noted, too, that with the conversion of the nations to Christianity this culture helped to develop local cultures. Not less than forty nations were wholly or partly converted to Christianity. Russian missionaries have translated into national languages Holy Scripture and liturgical books. As a result, the people of the Extreme North, Siberia, Altai and the Far East acquired their own national alphabet, written language, and certain knowledge of music, the fine arts, and architecture.

Speaking of the peculiarities of the Russian Church culture it must be pointed out that its origins are in the Greek Orthodox East. Characterizing Russian culture after the conversion of the country, one may call it a religious culture, because all the spheres of human life of those times were permeated by religion and much was determined by it. Traces of religious influence may still be found in the language and literature. The foundation of the modern literature of Yugoslavia, Bulgaria, Russia, Poland, and of other Slavonic peoples and countries was laid by the holy brothers,



Metropolitan Yuvenaliy of Krutitsy and Kolomna among members of the Soviet delegation to the 24th UNESCO General Conference session in Paris

Cyril and Methodius, who created the Slavonic alphabet and by whose efforts in the 9th century the Gospel and liturgical books were translated into Old Slavonic.

Step by step this sacred written language of Holy Scripture began to influence the spoken language. The literary languages of the Slavonic peoples united in themselves the Slavonic material and the Christian biblical form.

We observe the same thing, to a great extent, in other spheres of cultural life: architecture, icon-painting, choral music and state organization. Everywhere we see creations which arose under the influence of the Church.

Thus, the original works of the most erudite children of the Church have made a great contribution to the treasury of world literature. Metropolitan Ilarion, St. Nestor the Chronicler, St. Kirill the Bishop of Turov, and St. Epiphany the Wise are inalienable from the cultural and literary heritage of all mankind.

Together with the wealth of art, the Church gave Russia its moral, aesthetic and ethical concepts.

Already in the 11th-12th centuries,

as we know, Russian scholars, particularly princes, were acquainted with foreign languages, loved to collect and read books, displayed zeal in promoting education, the opening schools where Greek and Latin were taught welcomed learned men who arrived from Greece and Western Europe.

With the help of translated literature a book language was developed in Russia, and a literary school was formed; the chronicles of that period are not inferior in exposition to the best Western chronicles of the time. Numerous phenomena in Christian Russian culture have become widely known, they may be spoken of as a common heritage of human culture. Such are the achievements in Russian architecture (for example, the churches of Saint Sophia in Kiev and Novgorod, of the Protecting Veil on the River Nerl, the cathedrals in Vladimir and Suzdal), and icon-painting with its world famous masters: Andrei Rublev, Dionisios, Daniil Cherniy and Simon Ushakov.

Humanity may also speak of Russian ecclesiastical music with its Znamenny Chant and Divine Liturgies in the har-

monizations of Tchaikovsky, Bortniansky and Rakhmaninov, as well as of many other things.

During her thousand-year history, the Russian Church has created a rich culture and we consider it our duty to pass on to posterity this beneficent heritage. A happy occasion for this will be the Millennium of the Baptism of Russ which will be marked next year. In this connection the Russian Orthodox Church has proclaimed 1988 a jubilee year.

Already this year we have held conferences in the Soviet Union, and took part together with fraternal Christian Churches in conferences and symposia in different countries devoted to this great event. The regular world conference devoted to liturgics and art in Church life will take place on February 1-5, 1988, in Leningrad. The official celebrations of the jubilee year will be held in Moscow on June 5-13, in Kiev, Leningrad and Vladimir on June 14-16. These cities were primatial seats at various periods.

Afterwards, up to July 10, the celebration of the Millennium of the Baptism of Russ will continue according to special programmes in every diocese of the Russian Church in the Soviet Union and in her institutions abroad.

In preparing to mark the jubilee together with all the Orthodox and other Christian Churches, as well as with followers of other religions and public organizations, we hope to draw the attention of millions of people to the intransient spiritual treasures preserved by the Russian Orthodox Church.

Through the jubilee celebrations we also hope to remind the modern world of our Saviour and God, Who brought to Earth reconciliation and commanded the love and brotherhood of nations. On behalf of the Russian Orthodox Church I express satisfaction that UNESCO too has shown kind attention to this event in the life of the Russian Church with which we are filled and deeply inspired.

I thank you.

Bell of Peace Rings in Volokolamsk

An unusual flurry of activity engulfed the Italian town of Giussano near Milan on the spring evening of May 25, 1987. The Giussano Municipality building was the venue of the presentation to a Soviet delegation of a copy of the bell found in December 1942 among the ruins of a bomb-destroyed village near the Don River by two soldiers from Giussano—Andrea Maggioni and Arienzo Vergani—who were fighting in the Italian Expeditionary Corps.

Taking part in the presentation ceremony were Erminio Barzaghi, the Mayor of the town Giussano, and Metropolitan Pitirim of Volokolamsk and Yuriev, Vice-President of the USSR-Italy Friendship Society. The meeting was attended by Janis Jaundzems, the Soviet consul in Milan, municipal councillors of the town of Giussano, Deputy Oreste Orsenigo, prominent members of the Italian public, and pupils of the local elementary school.

Andrea Maggioni and Arienzo Vergani failed to learn the name of the village where the bell was found, but

they promised that in the event of their safe return to Italy they would donate the bell to the Church of the Madonna Addolorata (Sorrowful Mother of God) in Giussano.

When they returned from the war, they fulfilled their promise: the bell, on which Andrea and Arienzo engraved their names, was handed over to Don Santino Galloni, the parochial priest of the Church of the Madonna Addolorata, who mounted it in the local belfry. In the post-war years the ringing of the bell heralded to the residents of Giussano that the horrors of the war were behind them, and later became a sort of symbol of the common belief of the Soviet and Italian peoples in the possibility of a peaceful future for the nations of Europe and the whole world. Today, too, the old residents of Giussano who took part in the war frequently tell their children and grandchildren about the history of the bell from Russia.

Forty years after the war the Giussano Municipal Council took a decision to present a copy of the bell brought

from Russia to the Russian people in honour of the now deceased Andrea Miggioni and Arienzo Vergani and as an earnest of the development of friendly relations between the Soviet Union and Italy.

The new bell, which weighs seventy kilograms, was cast in bronze by Alberto Ceppi, a sculptor from Meda. Its surface is covered with images symbolizing peace, friendship and happiness.

During the presentation ceremony Erminio Barzaghi and Metropolitan Pitirim exchanged speeches.

"On the bell," the mayor of the town said, "we see the image of a handshake. I, for my part, would like to shake hands with the Russian men and women who are passionately working for universal and lasting peace, and I hope that the ringing of the bell will daily glorify the labour of your people which has now become so close to us and on friendship with which we pin our hopes.

"Even though we do not know the reason that prompted the two Italian soldiers to take the bell from the razed village," Erminio Barzaghi continued, "for the current generation it will always herald the unshakable value of faith, peace and concord among people."

In his reply Metropolitan Pitirim of Volokolamsk and Yuriev noted, among other things, that the bell had come to Italy not of its own will, but it is unquestionably the religiosity of Andea Maggioni and Arienzo Vergani that has prompted us today to open anew the path to spiritual contact between the Christians of our two countries.

Among those present in the municipality building were veterans of World War II and also relatives of those who did not return from the battlefields. The ceremony ended with a concert by pupils of the Giussano elementary school.

Italy occupies a place of its own in the history of the spread of bells among Christian communities. According to church tradition, the use of metal bells during Christian services originated in Nola, a province of ancient Italy. This fact is narrated in a poetic tale about Bishop Paulinus of Nola (353-431), who, having listened spellbound to the harmonious rustling of field bluebells, decided to perpetuate the beauty of

nature in the pealing of bells in Christian churches. However, in his writings Bishop Paulinus himself writes nothing about bells, but Western historical records first mention bell devices at churches having appeared in Italy, in 7th-century Roman churches. It was from Italy that bells were brought to the East, when at the request of Emperor Basil I the Macedonian (867-886), Orso, the doge of Venice, sent 12 bells to Constantinople for a newly erected church.

The history of the bell from Giussano is particularly remarkable today because the Russian Orthodox Church, which has from early times been famous for the peal of bells (the first mention of bell ringing in the Russian chronicles dates back to 988) is now at the threshold of celebrations to mark the Millennium of the Baptism of Russ, and also because bells themselves were often brought to Russian soil from West European countries (this is evidenced above all by the very etymology of the Russian word for bell *kolokol*: from the German *Glocke*, Early German *Clocke*). Finally, the bell in question was destined to become a sort of symbol of the mission of the Church in eliminating enmity and establishing friendship, openness and understanding between the peoples of the East and West. The bell was not hoisted onto the belfry of the Church of the Nativity of the Blessed Virgin, at Vozmishche, in the town of Volokolamsk, by chance. Why was this town, situated 130 kilometres west of Moscow, given the nod? Aside from the fact that it is the see of Metropolitan Pitirim of Volokolamsk and Yuriev, who participated in the solemn ceremony at Giussano and brought the bell from Italy to Russia, Volokolamsk (early name—Volo on the Lama) has its own eventful history. It was in these parts that there lived and worked the dean of the large monastery near Volo on the Lama, the Russian ascetic monk St. Iosif of Volokolamsk, who proved the possibility of close coalescence of the interests of Church and state in accomplishing patriotic tasks close to the entire Russian people. It was perhaps here that the countrymen of Andrea Maggioni and Arienzo Vergani fought during the autumn of 1941, which was a very grim time for our Motherland, when during heavy fight-

ing at the approaches to Moscow 28 infantrymen from the division under the command of General I. V. Panfilov won a victory in a fierce clash against nazi tanks near Dubosekovo Station at the cost of 24 young lives. The stone of the majestic memorial is a silent testimony to their feat. Finally, it was here, in Volokolamsk, at a meeting of Christian communicators from the East and the West, that there emerged a fundamentally new basis of inter-Christian relations, which is called the "spirit of Volokolamsk", by analogy with the "spirit of Helsinki".

On September 21, 1987, the Feast of the Nativity of the Blessed Virgin, Metropolitan Pitirim of Volokolamsk and Yuriev celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Vozmishche. He was assisted by the local clergy, and also by clergymen who had arrived from the Moscow Theological Academy. A choir of students from the Moscow Theological Schools sang at the service. The service was attended by Mr. Sergio Romano, the Ambassador of Italy to the USSR, and Mrs. Romano, and L. M. Kapalet, the President of the USSR-Italy Friendship Society.

In the homily he delivered during the Liturgy, His Eminence Metropolitan Pitirim acquainted the numerous worshippers, who included participants in the Great Patriotic War and relatives of those who fell in battle, with the history of the bell from Giussano. He said:

"The Lord, brothers and sisters, turns evil into good in inscrutable ways. The event we are marking today was inaugurated by the war, which brought misfortune to a host of people. Receiving this gift today, in peace time, we recall the fact that in distant, sunny Italy there are people who feel our good Christian fraternity with their hearts. We have many friends among the Italian people. We know how Italians fought nazism and how they defended

their freedom. Among them there are old and young, poor and rich, people in need of help. But all of us are united by a single sense of faith which we carry in our hearts. Let us pray now that the Lord may give the Italian people joy and peace so that bells may continue to resound in their cities like the bell which I have brought from Italy will ring in our belfry.

"I cordially welcome His Excellency Mr. Sergio Romano, the Ambassador of the Republic of Italy, and Mrs. Romano, who have arrived here for this event. We assure both Mr. Ambassador and our friends in Italy, that we will never be the source of evil, affront, or sorrow, just as we believe and hope that the foreign boot of any other country will never trample our land of Volokolamsk underfoot, as was the case during the past horrid war. And may this bell, on which the word 'peace' is etched, be an earnest of peace and our joint mutual prayer for each other, and may God's blessing be with all of us. Amen."

At the conclusion of the Liturgy a moleben was conducted, which concluded with a procession and the solemn blessing of the bell. Later that day Metropolitan Pitirim, Mr. Sergio Romano, the Ambassador of Italy to the USSR, Mrs. Romano, and L. M. Kapalet, President of the USSR-Italy Friendship Society, visited the memorial to the Panfilov heroes in Dubosekovo and the graves of Soviet soldiers in the village of Nelidovo.

In the prayers of the Euchologion for the blessing of a "campana, or bell" mention is made of seven trumpets whose sound once crumbled the walls of the city of Jericho, which was hostile to the people of God (Jos. 6. 20). So may the ringing of the bell at Volokolamsk be one of the sounds of the full chord calling humanity to a nuclear-free world and disarmament, a chord which will ultimately tear down the walls of enmity and mistrust.

M. SHCHERBACHEV

A session of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace was held on November 27, 1987. It was chaired by Metropolitan Filaret of Minsk and Byelorussia, who wholeheartedly congratulated the assembly on the 70th anniversary of the Great October Socialist Revolution. Metropolitan Filaret spoke about the forthcoming participation of religious workers from the USSR in the prayer days devoted to the summit meeting in Washington.

I. P. Filin, Secretary of the Soviet Peace Committee, talked about the work which is to be done by anti-war organizations of the USA during the summit and about the involvement of Soviet representatives in these measures.

Taking part in the discussions were Metropolitan Aleksiy of Leningrad and Novgorod, L. G. Istyagin, a leading researcher at the Institute of the World Economy and International Relations of the USSR Academy of Sciences; A. M. Bychkov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists; G. N. Sturua, a research associate at the Institute of the USA and Canada of the USSR Academy of Sciences; V. N. Orel, First Deputy Chairman of the Soviet Peace Committee; D. F. Mamleyev, First Deputy Chairman of the State Committee of the USSR for Publishing, Printing and Book Trade; Metropolitan Yuvenaliy of Krutitsy and Kolomna; and A. S. Buevsky, Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate.

Commission secretary M. I. Shchedrov briefed the members in detail on the commission's work in 1987.

The closing speech was made by Metropolitan Filaret.

Visit to the USA. A delegation from the Soviet Peace Committee was in the USA, in the state of North Carolina, from December 1 to 15, 1987, at the invitation of the organization "US-USSR. Bridges for Peace". Archbishop Antony of Stavropol and Baku was a member of the delegation.

The delegation visited the cities of Charlotte, Chapel Hill and Black Mountain, where it acquainted itself with life in the country, meeting with Americans and visiting universities, schools, hospitals, nursing homes, enterprises, banks and other institutions.

On the eve of the visit of Mikhail Gorbachev to the USA an ecumenical service was conducted in a Baptist church in Chapel Hill before a large congregation; Archbishop Antony took part in it. During the service a prayer was said for the success of the summit meeting.

From December 5 to 20 Archbishop Antony was a guest of Bishop Claude Charles Vaché of Southern Virginia (Episcopal Church) in the city of Norfolk, where he took part in ecumenical prayer, delivered a sermon in the Norfolk Episcopal Cathedral, and visited Sunday School.

On December 19, the patronal feast of the St. Nicholas' Cathedral of the Representation of the Russian Orthodox Church in New York, Archbishop Antony and Bishop Kliment of Serpukhov,

Administrator of the Patriarchal Parishes in the USA, celebrated Divine Liturgy.

The archpastors also visited St. Vladimir's Orthodox Seminary, where they were received by the rector, Archpriest Prof. John Meyendorff.

Saratov Diocese. On November 4, 1987, Archbishop Pimen of Saratov and Volgograd celebrated Divine Liturgy in the Cathedral of the Kazan Icon of the Mother of God in Volgograd, assisted by 15 priests and five deacons from various parishes of the diocese. Addressing the congregation, he urged them to incessantly supplicate the Mother of God in the face of the threat of universal annihilation in a nuclear catastrophe and also in view of the prospect of starting the process of nuclear disarmament leading to a world without weapons and wars. Later that day Archbishop Pimen and representatives of the clergy had a meeting with Prof. V. G. Karpenko, D. Sc. Md., Chairman of the Peace Committee of the Volgograd Region. The meeting was attended by the Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Volgograd Region, Yu. F. Buneyev, and other officials. After the meeting Archbishop Pimen, Prof. V. G. Karpenko and others laid wreaths to the Eternal Flame and in the Heroes Alley war memorials.

On November 6, Archbishop Pimen was received by N. S. Aleksandrov, Chairman of the Executive Council of the Saratov Region, whom the archbishop congratulated on the 70th anniversary of the Great October Socialist Revolution. They discussed religious life of the diocese. Archbishop Pimen said the faithful were hopeful for a Soviet-American agreement on a nuclear arms reduction. N. S. Aleksandrov thanked the archpastor for the visit and congratulations and wished him and the clergy of the diocese every success in their efforts for peace. The meeting was attended by the Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Saratov Region, V. G. Anikeyev.

On November 9, Archbishop Pimen accompanied by the clergy of the diocese laid flowers to the Eternal Flame at the Monument to the Fighters of the 1917 Socialist Revolution in Saratov.

Presentation of awards. On November 5, 1987, the eve of the 70th anniversary of the Great October Socialist Revolution, there was a ceremony at the Lvov Diocesan Administration of the presentation of awards of the Soviet Peace Fund and the Peace Committee of the Ukrainian Republic to a group of diocesan clerics. The Soviet Peace Fund Medal was presented to Metropolitan Nikodim of Lvov and Ternopol for his great contribution to the cause of peace. Many clerics received honorary citations of the Peace Committee of the Ukrainian Republic and its Peace Fund.

Speaking at the ceremony, Metropolitan Nikodim said the Russian Orthodox Church regarded work for peace as her sacred duty and was most actively involved in it.



ORTHODOX SISTER CHURCHES

Syndesmos Conference in Himmelstür

On August 13-19, 1987, some 90 young Orthodox from 22 countries gathered in the diocesan centre of the Serbian Orthodox Church in Himmelstür (a suburb of Hildesheim, FRG) to attend a conference on the theme "Baptized into Christ, We Have Put on Christ".

The delegation of the Orthodox youth from the Soviet Union included representatives of the theological schools of the Russian Orthodox Church: S. P. Rasskazovsky, LTS teacher and Vice-President of Syndesmos (head of the delegation); Hieromonk Venedikt, LTA lecturer, member of the Executive Committee of Syndesmos; Archpriest Nikolai Inozemtsev, MTS teacher; Father Aleksandr Smedyuk, staff member of the MTA office; Deacon Gennadiy Geroev, MTA student, Nikolai Derzhavin, LTA student; Mikhail Yurchuk, OTS graduate; G. V. Titskaya, interpreter of the Department of External Church Relations of the Moscow Patriarchate, and representatives of the Georgian Orthodox Church—Vladimir Sabiashvili, teacher of the Mtskheta Theological Seminary, and Vazha Burduli, graduate of the Mtskheta Theological Seminary.

At Hannover airport the Soviet delegation was welcomed by Bishop Lavrentije of Western Europe (Serbian Orthodox Church). He gave each member of the group a truly paternal welcome and invited them to the diocesan centre of the Serbian Church, the venue of the conference.

The conference opened on Thursday, August 13, with the common prayer "O Heavenly King" after which General Secretary of Syndesmos, Mark Stokoe, introduced the members of the presidium—Alexis Struve, President of Syndesmos, and Bishop Lavrentije. The latter then greeted the participants and guests of the conference and expressed a hope that their meeting would be a fruitful one and promote mutual spiritual enrichment. The General Secretary of Syndesmos, Mark Stokoe also introduced all the participants and guests.

The forum began its work on the following day after a morning service in the Church of the Dormition of the Mother of God attended by all the participants and guests. Each working

day of the conference began with Matins or Divine Liturgy and ended with Vespers or All-Night Vigil. The services were conducted in various languages, but in a common spirit and unto One God.

Each day opened with a plenary session at which a report was presented later discussed in five working groups, formed on the basis of a common language. At these discussions questions were formulated which the secretaries of the working groups put to the rapporteur at the evening plenary session. After lunch, there were biblical classes for the participants on the main sub-themes of the conference. In the evening, after supper, there were functions at which the participants spoke of their Churches, organizations and countries.

At the first plenary meeting an opening report on the main theme of the conference was presented by the President of Syndesmos, Alexis Struve. He stressed that Baptism as the basis and primary condition of Christian life had its completion in the Sacrament of the Holy Eucharist, and pointed out that in our time there was a considerable gap between the number of people baptized and the number of Christians sharing in the life of the Church. Baptism, the speaker stressed, can only be effective if and when the person baptized takes part in the life of the Church. He called for a regeneration of the notion of the Sacrament of Baptism, saying that believers must have a clear idea of what being an Orthodox involves. He stressed a special role of the youth in church life, and accentuated the importance of Syndesmos as an international organization of Orthodox youth.

A co-report on the main theme was presented by the General Secretary of Syndesmos, Mark Stokoe. He recalled the practice of the Early Church when candidates for Baptism passed through a long catechetical period and entered the Church inwardly prepared. Today the problem of catechization remains open because most Orthodox are baptized in infancy and begin to give serious thought to Baptism only much later. The speaker reviewed the main elements of the Sacrament of Baptism and explained the

ritual, pointing to their organic unity. He concluded by stressing the link between the meaning of Baptism and the meaning of Christian life.

After an intermission, the five discussion groups began their work. One of them, whose moderator was S. P. Rasskazovsky, in addition to dogmatic, soteriological and liturgical questions, discussed problems of social service of Orthodox Christians. Special attention was paid to the peacemaking aspect of the problem, including such questions as—what the Orthodox Christian should do for building and preserving the peace received from God in the Sacrament of Baptism; what should be done to preserve world peace. These questions were put to the rapporteurs during the evening session.

Although it proved difficult to give exhaustive answers to all questions, the work in the discussion groups showed that Christians should give more thought to the question of their identity and role in the present world.

The theme of Baptism was also touched upon at the biblical studies conducted at two plenary sessions by Archpriest Matti Sidoroff, teacher of the Kuopio Theological Seminary (Finland).

On Saturday, August 15, in the morning, Divine Liturgy was celebrated. The participants from many Local Churches adhering to the New Style marked the Feast of the Dormition of the Mother of God on that day. After the service, Archpriest Matti Sidoroff resumed his report, and at the plenary session in the afternoon Dr. Elisabeth Behr-Sigel, an Orthodox theologian from France, presented a paper on the meaning of Baptism. She dwelled on the symbolism of the ritual in the Sacrament of Baptism and recalled her own experience; she had been a Lutheran before she was baptized and accepted Orthodoxy. Later that day she replied to a number of questions presented by the discussion groups.

At the evening session, members of the Polish delegation spoke of their Church and showed a documentary on an Orthodox youth meeting in Grabarka. Meetings of this kind are traditionally held in Poland every year.

On Sunday, August 16, the participants attended Divine Liturgy and then went sightseeing, visiting the churches of Hildesheim, the treasury of the Lutheran Church, and other places of interest. In the evening everybody met in the conference hall and the young people spoke of their respective Churches. Vladimir Sabiashvili described the Georgian Orthodox Church. Together with Vazha Burduli they sang several Georgian folk songs. After that Xavier Verbeke spoke of the Orthodox Church in Belgium, and the French delegates of the Orthodox Church in their country. They organized a sort of quiz during which

participants could put to test their knowledge of Church history and theology.

On Monday, August 17, Father George Bavai, of the Ancient Church of the East, a Syrian residing in Great Britain, addressed the plenary session with a report on the patristic understanding of the Sacrament of Baptism. His report was based on the doctrine of Baptism as expounded by Sts. Cyril of Jerusalem and John Chrysostom. The speaker stressed the need to return to the patristic understanding of the Sacrament of Baptism which was reinterpreted during the era of scholastic theology. He stressed that one should never lose sight of the fact that Baptism is not some event in the past, but is the present and the future which abides in the present.

During the evening session the speaker replied to numerous questions of discussion groups. After that the participants spoke of the Orthodox Churches in Egypt, Great Britain, South Africa and the United States.

At the plenary session on Tuesday, August 18, various Christian youth organizations were presented to the participants, including that of the Old Catholics in Holland, the Orthodox-Anglican Fellowship of St. Alban and St. Sergius in Britain, the Christian Student Association in Finland and the "Circle of Friends" in the FRG.

There were many flattering remarks about the conference as a whole, although there was also some criticism. Many speakers noted with satisfaction the prevailing atmosphere of brotherhood and openness, the importance of sharing in worship, the large number of participants and of the Churches and countries they represented, and pointed out particularly the evening discussions during which participants described their respective Churches and which were of great interest. Themes were discussed for future Syndesmos conferences of this kind.

At the closing session, the General Secretary of Syndesmos, Mark Stokoe, expressed cordial gratitude to the participants and guests and to the hospitable host—Bishop Lavrentije of Western Europe and in his person to the Serbian Orthodox Church, and to all those who had contributed to the success of the meeting.

The conference ended on the eve of the Feast of the Transfiguration and at 10 p.m. the participants gathered in the church where Bishop Lavrentije with the clergy conducted festal All-Night Vigil followed by Divine Liturgy which ended late at night. Despite a busy schedule all through that week, a sense of elation prevailed among the participants most of whom left on the following morning. At parting they said they were hopeful of meeting again soon.

In the evening of that day, Bishop Lavrentije of Western Europe received the delegates of the

Russian and Georgian Orthodox Churches. They exchanged views about the conference, activities of the Syndesmos and preparations for the Millennium of the Baptism of Russ. It was stressed that the theme of the conference was not accidental, that it was only natural to give more thought to Baptism as the Sacrament which marked the beginning of a new Church one thousand years ago.

The Soviet delegation returned to Moscow on August 20.

Another page has been inscribed into the his-

tory of Orthodoxy and the Syndesmos. Conferences of this kind promote a spiritual communion of the participants demonstrating their unity in faith. They also help young Christians from various countries to get to know each other, demonstrate to the whole world the active stand in life of the Orthodox youth, their profound concern for the present-day life of their Churches, countries and nations.

S. RASSKAZOVSKY,
N. DERZHAVIN

Feast at the Bulgarian Church Metochion

The Feast of St. Kliment the Bishop of Ohrid, one of the most venerated saints of the Bulgarian Orthodox Church, a pupil and follower of Sts. Cyril and Methodius Equal to the Apostles, the Enlighteners of the Slavs, was celebrated on December 8, 1987, in the Church of the Dormition of the Mother of God of the Bulgarian Church Metochion in Moscow.

The Russian Church commemorates St. Kliment on July 27, Old Style, to-

gether with the other disciples of Sts. Cyril and Methodius—Sts. Naum, Savva, Gorazd and Angelariy, the Enlighteners of Bulgaria. The Feast of St. Kliment of Ohrid has been celebrated, according to the Bulgarian Church tradition, on November 25, Old Style, at the Bulgarian Church Metochion in Moscow for the second time on the initiative of its Dean, Archimandrite Gavriil, Representative of the Bulgarian Patriarch to the Patriarch of Moscow.



Divine Liturgy in the Bulgarian metochion church on the Feast of St. Kliment of Ohrid celebrated by its dean, Archimandrite Gavriil

As in the previous year, Divine Liturgy on the day of the feast was concelebrated by Archimandrite Gavriil and representatives of the Moscow theological schools—the First Assistant Rector of the Moscow Theological Academy, Archimandrite Prof. Evlogiy, and Hierodeacon Roman, assisted by the clerics of the metochion. After the service, Archimandrite Evlogiy addressed the congregation on the theme of the feast. He traced the life and apostolic labours of St. Kliment, stressing that the saint symbolizes the spiritual unity of the Slavs. St. Kliment is especially near to the Russian faithful because his writings brought the Good News of Christ to our forefathers in their native language. The literary legacy of St. Kliment which retains its spiritual impact to this day is studied in the theological schools of the Russian Orthodox Church.

After a festal moleben, Archimandrite Gavriil felicitated all those present at the feast and expressed gratitude to His Holiness Patriarch Pimen of Moscow and All Russia for blessing the

special celebration in honour of St. Kliment to be conducted in the church of the Bulgarian Metochion. He recalled the traditional fraternal links between the Russian and Bulgarian Churches in general and the Moscow and Sofia theological academies in particular. For many years now representatives of the Bulgarian Church have been studying at the Moscow Theological Academy, drawing upon the wealth of Russian Church Tradition which, in its turn, is to be traced to the time when the Russian Church was spiritually nourished and enriched by literature in Church Slavonic spread to Russia from Bulgaria. Since then relations of fraternal love between our Churches and peoples have continued to grow.

The service ended with the singing of "Many Years".

Later that day Archimandrite Gavriil gave a reception to mark the occasion which was attended by representatives of the Moscow theological schools and the Publishing Department of the Moscow Patriarchate.

A. K.



Message of the Conference of European Churches on the Occasion of the Summit Meeting in Washington

between General Secretary M. GORBACHEV
and President R. REAGAN
on December 7, 1987

In this pre-Christmas period we are in unabated hope for peace in establishing the Kingdom of God, where there will be peace, love and justice and no place for war, hatred and suffering.

We are witnesses of great hopes for the establishment of peace and mutual understanding among nations.

The agreement to destroy medium and lesser range missiles is the first step to a non-nuclear world, to the reduction of dreadful arsenals of mass annihilating weapons, threatening our world.

We are hopeful that the dynamics of disarmament will continue to develop further and that the resources thus freed will be used for the life and development of all nations.

We are confident that this agreement is a sign of the times and will lead to the consolidation of trust among nations.

We are praying for the success of the summit meeting which will begin on December 7, and are asking Churches and all Christians of Europe to continue their prayers for peace, justice and the preservation of the good creation of God.

ALEKSIY,
Metropolitan
of Leningrad and Novgorod
President (Leningrad)

JEAN FISCHER,
General Secretary
(Geneva)

JOHN ARNOLD,
Dean
Vice-President
(Rochester)

December 1, 1987
Leningrad-Geneva

Visit to the USSR by the Maronite Patriarch of Antioch and All the East Mar Nasrallah Pierre SFEIR

ADDRESS OF GREETING
by His Holiness Patriarch PIMEN of Moscow and All Russia
October 21, 1987

Your Beatitude, beloved brother in the Lord,

Dear Lebanese guests, brothers and sisters,

We cordially rejoice at receiving you, the Primate of the Antiochene Maronite Church, in the capital city of Moscow, the city of the Most Holy Theotokos, as it has been called by our believers since olden times.

Your Beatitude, on behalf of the members of the Holy Synod present here, myself personally, and the Plenitude of the Russian Orthodox Church, I greet you with love and in your person the Maronite Church and address to you our common Christian salute: "Peace be with you all that are in Christ Jesus our Lord!"

In receiving you, dear guests from the much-suffering Lebanon, one feels especially the power of these great words. Indeed, we are brothers and sisters in Christ despite all differences, for in Christ there is no difference between the Jew and the Greek *for the same Lord over all is rich unto all that call upon him* (Rom. 10. 12).

And I believe that today's meeting gives us the possibility to realize, express and witness this brotherhood.

Your Beatitude, the faithful of the Russian Orthodox Church, just as all the citizens of our multi-national country, sympathize deeply with the peoples of the Arab countries now exposed to grave trials, and share their aspiration for the speediest establishment of a just peace in the Middle East, for which we consider it necessary to hold as soon as possible a world conference to solve Middle Eastern problems and conflicts. Our country has long been advancing the idea of the convocation of such a conference.

We believe that in their striving for peace and in strengthening Lebanon's national integrity, all the citizens of your country and all its religions and Churches will be filled with creative unanimity and mutual love.

Your Beatitude, we are very happy that the Lord has granted you and your companions a chance to visit the Russian Orthodox Church at a time when she is getting ready to celebrate the millennium of her historical existence. And though your visit is regrettably short you will be able I am sure to get acquainted with some aspects of our Church life. The children of our Church, just as members of your Church, are filled with piety and keeping their ancient traditions. We are convinced that this constitutes the spiritual wealth of our Churches. And, indeed, outwardly our traditions may differ from each other's but their sources lie very near; therefore I believe in the possibility of successfully developing friendly relations between our Churches, in our, with God's help, advancement to unity behested by Christ the Saviour, in the fruitfulness of our efforts to implement in human society the great ideals of love and brotherhood, and in helping together to establish a lasting and just peace in relations among peoples.

May the Lord strengthen Your Beatitude in the blessed fulfilment of your lofty primatial ministry to the glory of God and the good estate of the Lebanese people for many years to come.

May the grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with us all. Amen.

**Speech in Reply Delivered by the Maronite Patriarch of Antioch
and All the East Mar Nasrallah Pierre Sfeir
October 21, 1987**

Your Holiness, Your Eminences and Graces,

We are enjoying the great honour of visiting your great country in response to the invitation sent to us about a year ago, and of presenting to you our deep respects, cordial disposition and love.

We regard the present visit above all as a chance to express the feelings of deep respect and brotherhood of the Maronite Church towards the Russian Orthodox Church and the desire to cooperate in the mission placed upon all the believers in the Lord Jesus Christ. This mission is founded on the dissemination of love among people, and we are carrying it out without regard to sacrifices. Did not our Most Glorious Lord say: *Love one another as I have loved you?*

Your Holiness, 1,300 years have passed since the founding of the Maronite Church. You are getting ready to celebrate the millennium of the Russian Orthodox Church. Allow us to take this opportunity to convey our sincere congratulations to you and your great nation. We pray to

the Lord to send to your great country and to the whole world. His mercy and blessing.

The efforts you are exerting in the cause of developing sincere cooperation with the Catholic Church fill us with hope in the further consolidation of mutual ties for the common good of all believers. We look upon the present visit as a first step towards cooperation between our Churches for the sake of the common weal.

Several days ago the delegation sent by you to Venice met and talked with the delegation of the Catholic Church. There took place a fraternal exchange of opinions on questions of faith, during which messages sent by Your Holiness and His Holiness Pope John Paul II were read out. Such ecumenical meetings are necessary for us at the present time, when we are observing the depreciation of religious and moral values, which form the basis of the achievement of universal peace and humanity's well-being.

The members of the delegation accompanying me and I cordially thank Your Holiness for the gracious hospitality accorded us and for the amicable feelings expressed by you. We ask the Lord to send Your Holiness vigour and health and to your Church and the great people of your country, flourishing and prosperity.

Arriving in your country from Lebanon via Rome we are hopeful of finding sympathy on your part and on the part of the responsible leaders of your country and help to deliver tormented Lebanon from the calamitous state in which it has been for thirteen years now, suffering from continuous wars imposed on us by others.

May the Lord send you His blessing!

COMMUNIQUE

His Beatitude Mar Nasrallah Pierre Sfeir, the Maronite Patriarch of Antioch and All the East, paid his first official visit to the Russian Orthodox Church at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia, from October 20 to 27, 1987.

His Beatitude Patriarch Mar Nasrallah Pierre Sfeir was accompanied by His Eminence Mgr. Joseph Khoury, Archbishop of Tyr and the Holy Land; His Grace Mgr. Roland Aboujaoude, Titular Bishop of Arka in Pheonicia, general vicar of the Patriarch; Mr. Abbot Youakim Moubarac, Professor of Paris and Louvain Universities; and Mr. Abbot Michel Hayek, professor of the Paris Catholic Institute and the Lebanon University in Beirut.

The purpose of the visit was mutual acquaintance of both Churches through strengthening and deepening friendly relations established between them after the visits of His Holiness Patriarch Aleksiy and His Holiness Patriarch Pimen to Lebanon.

The meeting of His Holiness Patriarch Pimen, head of the Russian Ortho-

dox Church, and His Beatitude Mar Nasrallah Pierre Sfeir, head of the Maronite Antiochene Church, was held in Moscow on October 21 in a very cordial atmosphere. Expressed in the speeches delivered during the meeting was an aspiration of both Churches to develop fraternal and friendly relations.

Both Patriarchs expressed their agreement on holding an International Peace Conference on the Middle East. They expressed conviction that the conference should be convened as soon as possible with the participation of all parties concerned, Lebanon including.

His Beatitude the Maronite Patriarch gave a broad review of the disastrous situation in Lebanon. He came out in favour of urgent steps to restore the unity, sovereignty and economy of Lebanon.

His Beatitude Patriarch Mar Nasrallah Pierre Sfeir and members of his delegation visited Moscow, Leningrad and the Trinity-St. Sergiy Lavra in Zagorsk.

They stayed in Leningrad on October 22 and 23 as guests of His Eminence Metropolitan Aleksiy of Leningrad and

Novgorod. They visited religious and cultural sites of the city and were received with honours at the theological academy by its rector, Archpriest Vladimir Sorokin, faculty and students. The delegation also visited the Piskarevskoe Cemetery and paid homage to the memory of hundreds of thousands of the Leningrad residents who died in the besieged city during World War II.

On October 24, in Moscow, the delegation visited St. Daniel's Monastery. They learned about the life of the monastery and saw the restoration and construction work undertaken for the creation of the spiritual and administrative centre of the Moscow Patriarchate.

The delegation paid a visit to the Department of External Church Relations of the Moscow Patriarchate headed by His Eminence Metropolitan Filaret of Minsk and Byelorussia, where talks between the Maronite delegation and executive staff members of the department took place. During the talks led by His Eminence Metropolitan Filaret many questions of mutual interest were touched upon.

The Maronite delegation was received by His Eminence Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department, had a tour of the department and learned about its work. His Eminence invited the delegation to lunch. The concluding meeting was held there during which the visit was summarized and the communique prepared.

On October 25, the delegation visited the Trinity-St. Sergiy Lavra and attended Divine Liturgy at the Dormition Cathedral. After the divine service His Eminence Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, and His Beatitude Patriarch Mar Nasrallah Pierre Sfeir exchanged fraternal greetings.

Then the Maronite delegation went to the residence of His Holiness Patriarch Pimen of Moscow and All Russia. His Eminence Metropolitan Filaret of Minsk and Byelorussia gave an official reception in honour of His Beatitude Mar Nasrallah Pierre Sfeir on behalf of His Holiness.

The delegation was warmly greeted at the Moscow Theological Academy by

its rector, Archbishop Aleksandr of Dmitrov.

Upon returning from the Trinity-St. Sergiy Lavra, His Beatitude Mar Nasrallah Pierre Sfeir celebrated Holy Mass according to the Maronite rite at the Catholic Church of St. Louis in Moscow. He dedicated his sermon to the cause of Christian unity.

In the talks during the official meetings, both sides expressed their wish for the visit to promote friendly relations between both Churches, Christian unity behested by the Lord, and the cause of world peace.

Special attention was paid to the situation in Lebanon and in the Middle East. The Russian Orthodox Church expressed on behalf of her members—citizens of the Soviet Union, sympathy for the suffering people of Lebanon and of other Arab countries who experienced severe trials. Speaking for the unity, independence and sovereignty of Lebanon within its commonly recognized frontiers, representatives of the Russian Orthodox Church expressed firm hope that the aspirations of the Lebanese for peace would be realised and this would correspond to their wish to live together.

During their stay in Moscow His Beatitude Patriarch Mar Nasrallah Pierre Sfeir and his companions had meetings with members of the diplomatic corps during receptions given in honour of His Beatitude by His Excellency Mr. Mahmoud Hammoud, Ambassador of the Lebanese Republic to the USSR. Other meetings took place at the metochion of the Antiochene Orthodox Church in Moscow during dinner given by its dean, Archimandrite Niphon Saikali.

On October 26, His Beatitude Patriarch Mar Nasrallah Sfeir and his party accompanied by His Eminence Metropolitan Filaret of Minsk and Byelorussia were received at the Ministry of Foreign Affairs, by V. P. Polyakov, head of the board of the countries of the Middle East and Northern Africa, at the Council for Religious Affairs of the USSR Council of Ministers by its Chairman K. M. Kharchev and in the Kremlin by G. S. Tarazevich, Vice-President of the Presidium of the USSR Supreme Soviet.



Patriarch Mar Nasrallah Pierre Sfeir being received by Archimandrite Tikhon, Father Superior of the Moscow Monastery of St. Daniel

Both sides believe that this visit was useful and fruitful; they expressed their wish to deepen and develop relations of friendship and fraternal cooperation between the Maronite Antiochene Patriarchate and the Moscow Patriarchate.

Before departure from the USSR His Beatitude Mar Nasrallah Pierre Sfeir and his party offered up their gratitude to God for the successful visit to the Russian Orthodox Church and her great country. They wished once again to express their gratitude to His Holiness Patriarch Pimen of Moscow and All Russia for the invitation and welcome. They expressed their gratitude to the highly esteemed hierarchs—members of the Holy Synod who received them, and to their devoted co-workers who rendered generous attention to them.

Having visited many churches and church institutions, the Maronite de-

legation became convinced of the spirituality and vitality of the Russian Orthodox Church and expressed admiration with its historical heritage and present achievements as well as with the generous hospitality.

The delegation warmly congratulated the Russian Orthodox Church on the occasion of its millennium which it will celebrate in 1988. At the same time the delegation wished happiness and prosperity to the peoples of the USSR. Developing fraternal relations with the Russian Orthodox Church and thus facilitating Christian unity and peace all over the world, the Maronite Antiochene Church together with the Russian Orthodox Church offers up praise to the all-holy and majestic name of our Lord Jesus Christ and glory to Virgin Mary, His All-Pure Mother.

October 27, 1987
Moscow

VI THEOLOGICAL CONVERSATIONS

Between Representatives of the Roman Catholic and Russian Orthodox Churches.

Venice, October 11-17, 1987

His Holiness Patriarch PIMEN's Message
to the Participants in the Conversations

Your Eminence, beloved in the Lord Cardinal Johannes Willebrands,
Your Eminence, dear Vladyka Metropolitan Filaret,
All-honest participants in the conversations,

My cordial greetings to you all who have gathered in Venice today for the Sixth Theological Conversations Between the Roman Catholic and the Russian Orthodox Churches.

I sincerely rejoice at your meeting held in this auspicious year for all: exactly twenty years separate us from that moment when for the first time the representatives of our Churches began their bilateral dialogue. Important and full of deep meaning are these meetings, for they have opened a new chapter in the history of our Churches' relationship on the way to, and in aspiration for, the God-commanded unity and service of love to all mankind.

In connection with this auspicious date, I would like to note with deep gratitude the great personal contribution made by His Eminence Cardinal Johannes Willebrands and Metropolitan Nikodim of Leningrad and Novgorod, of eternal memory, to establish an atmosphere of fraternal understanding, trust and love between our Churches and to organize and carry out our bilateral dialogue which has contributed much and still does to the preparation for the holding of an official Pan-Orthodox-Roman Catholic dialogue.

Of great value is the fact that during each conversation both sides acquire deep knowledge about the theological positions of the participants on essential ecclesiastical and social problems, and endeavour to find and reveal a single Christian answer to the numerous problems and inquiries of modern humanity. In the name of Christ, indeed, are we accomplishing our service for the attainment of Church unity, holding our meetings for the discussion of the essential objects of faith and life of our Churches, and acting to help the cause of peace, justice and freedom, of brotherhood and cooperation, of fruitful and integral development of nations without fear of annihilation in the cataclysm of a nuclear catastrophe, and of establishing for every man a worthy place in social development and in the life of this world.

Of great importance is the theme of the present meeting — "The Diakonia of the Church", inasmuch as it concerns a number of complex questions connected with the everyday activities of our Churches. Before you is the task of discussing the meaning of the "service" of the Church, its essence and character, diverse forms of its expression both in its liturgical aspect and on the plane of service for the good of one's neighbour, humanity and the world.

Insofar as we are striving for Church unity, we must manifest in the diverse forms of unity the essence of the diakonia of our Churches. For diakonia is also the preaching of the Gospel of Christ Crucified and Risen, the witness of our faith by our works (Jas. 2, 18). Through a single diakonia we give one witness of the light of Christ's Truth, in order that *men may see our good works, and glorify our Father which is in heaven* (Mt. 5. 16).

May the Lord bless you all in your greatly useful labour!

Beloved in the Lord participants in the Sixth Conversations, may your forthcoming efforts be successful, may your meeting pass in a spirit of

mutual understanding and love, and help our advancement on the path to the God-commanded unity of faith.

Be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. ...that God in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever. Amen (1 Pet 4. 7-11).

October 5, 1987
Moscow

RESPONSE TO PATRIARCH PIMEN's MESSAGE by the Participants in the Conversations

Your Holiness,

We the participants in the VI Theological Conversations Between Representatives of the Roman Catholic and the Russian Orthodox Churches held in Venice, Italy, from October 11 to 17, 1987, were sincerely happy to receive your warm greetings addressed to us with your wish for blessed success and we desire on our part to express to Your Holiness our cordial thanks and gratitude.

Exactly twenty years ago the representatives of the Roman Catholic and the Russian Orthodox Churches commenced their bilateral dialogue, opening, as Your Holiness justly points out, "a new chapter in the history of our Churches' relationship on the way to, and in aspiration for, the God-commanded unity and service of love to all mankind".

In the past period, the participants in the dialogue have discussed and attained mutual understanding on a number of important questions, concerning the teachings and life of our Churches and their joint contribution to the cause of peace and justice.

These questions form the focal point of the theme of our present conversations—"The Diakonia of the Church".

We are deeply convinced that service to the cause of peace and justice is the most important at the present time. There has now appeared a concrete hope for the complete elimination of two classes of nuclear weapons, the realization of which, we believe, will draw nearer the world without nuclear weapons and will be an important step towards the eradication of all weapons of mass annihilation.

We are fully aware that the success of this process is closely connected with the creation of the climate of mutual confidence among countries and nations of the Earth, to which our Churches are bound to devote their efforts.

The believers of our Churches can and must make their positive Christian contribution to this process, and also through the manifestation of the spirit of fraternal love, accompanied by prayer to the One Lord and Saviour, which we felt particularly during our present meeting.

The participants in the Sixth Conversations express to Your Holiness their cordial gratitude for your primatial prayers, blessing and help to make our bilateral dialogue a success. With the assistance of God's almighty help, we shall strive to accomplish the tasks standing before our Churches, in order that the Glorious and Wonderful Name of our Triune God the Father, the Son and the Holy Spirit, may be glorified now and for ever and ever.

On behalf of the participants in the conversations,
Johannes Cardinal WILLEBRANDS,
Chairman of the Secretariat
for the Promotion of Christian
Unity

FILARET,
Metropolitan of Kiev and
Galich, Patriarchal Exarch
to the Ukraine

October 16, 1987
Venice

COMMUNIQUE

At the Casa Cardinal Piazza in Venice, from October 11 to 17, 1987, theological conversations were held between representatives of the Roman Catholic Church and the Russian Orthodox Church. This was the sixth of a series of meetings which began in Leningrad (USSR) in 1967. The last took place in Odessa (USSR) in 1980. Others were held in Bari, Italy (1970), Zagorsk, USSR (1973) and Trent, Italy (1975).

This year marks the 20th anniversary of the initiation of common theological reflection on the social teaching of both Churches concerning the role of the Church and the Christian in the modern world. These reflections led to an agreement on a number of questions, but they also led to a consideration of some ecclesiological problems which continue to be a source of differences between the Catholic and Orthodox Churches. Since 1980, with the initiation of the official theological dialogue between the Roman Catholic Church and the entire membership of the Autocephalous Orthodox Churches, these ecclesiological questions have been taken over for consideration and resolution at this official dialogue. The valuable contacts which continued to be held between Catholics and Russian Orthodox showed however that there remain many urgent questions concerning the service and witness of the two Churches to society, their cooperation in the diakonia of peace and the practical application of Christian principles to individual people and nations. All this encouraged continuing the theological conversations which have been of great help to both Churches in the past.

Particularly important was the question of how the Churches and their people should react to the many social, political and cultural changes taking place in the world, and especially in Europe. Above all, it was felt that, despite the theological, historical and ecclesiological differences which previous contacts have helped the Churches to identify and understand more clearly, the Catholic and Russian Orthodox Churches can cooperate effectively in making a common contribution towards seeking to resolve these social and other burning questions at a time when rising hopes and possibilities for mutual collaboration between peoples and nations are still joined to incertitude and mutual diffidence. For this reason, it was decided to discuss the Diakonal Function of the Church, especially in the service of peace.

Taking part in the discussion were:

Moscow Patriarchate:

His Eminence Metropolitan FILARET of Kiev and Galich, Patriarchal Exarch to the Ukraine, co-chairman;

His Grace Bishop SERGIY of Solnechnogorsk, representative of the Moscow Patriarchate at the World Council of Churches;

Archimandrite IOSIF Pustoutov, Rector of the Church of the Resurrection (Rabat, Morocco);

Archpriest MIKHAIL Turchin, Rector of the Cathedral of St. Nicholas (Vienna, Austria);

Father ALEKSANDR Zhilyaev, Department of External Church Relations of the Moscow Patriarchate;

Dr. ALEKSEI BUEVSKY, Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate;

Prof. ALEKSEI OSIPOV of the Moscow Theological Academy;

Prof. KONSTANTIN SKURAT of the Moscow Theological Academy;

Roman Catholic Church:

His Eminence JOHANNES Cardinal WILLEBRANDS, President of the Secretariat for Promoting Christian Unity, co-chairman;

Father PIERRE DUPREY, Secretary of the Secretariat for Promoting Christian Unity;

His Excellency JORGE M. MEJIA, Vice-President, Pontifical Commission "Iustitia et Pax";

Father JEAN-YVES CALVEZ, Society of Jesus, Recherches et Action Sociale (Paris, France);

Father RENÉ COSTE, Professor at the Catholic Faculties (Toulouse, France);

Father Prof. JOHN F. LONG, Society of Jesus, Vice-Rector, Pontifical Oriental Institute (Rome);

Father EMMANUEL LANNE, Benedictine Monastery of the Holy Cross (Chevetogne, Belgium);

Father SALVATORE B. SCRIBANO, Secretariat for Promoting Christian Unity.

The two co-chairmen introduced the conversations. They briefly reviewed the work of the earlier meetings and discussed the importance of the theme chosen for this meeting. His Eminence Metropolitan Filaret read a letter of His Holiness Patriarch Pimen of Moscow and All Russia, underlining the importance of the conversations and the theme chosen for the discussion. He expressed his encouragement and blessings for the participants. His Eminence Cardinal Willebrands presented the warm greetings and best wishes for the meeting on behalf of His Holiness Pope John Paul II.

The conversations developed around presentations from both sides on these two themes: "The Diakonal Function of the Church" and "Ecclesial Communion as Service to Peace."

In treating the first theme, Father Calvez showed how at the Second Vatican Council the Church appears as a servant because God uses



Participants in the VI theological conversations in Venice. In the centre: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Johannes Cardinal Willebrands

her and makes her his instrument, sign and means of unity among men. On the other hand, the Church accompanies Christ the Lord in His role of servant. She serves the individual by revealing the meaning of his life and death, confirming his liberty and his rights and helping towards their realization. The Church also serves society, showing that the road to true communion among men passes through the union of minds and hearts and helping humanity by her own example of unity. This service is essential to the mission of the Church. That is why the Church insists with states that the possibility be recognized for her to render with full liberty this service which corresponds to her nature.

Prof. Skurat developed the theme of the diakonia of the Church as being based on the great commandment of love which the Saviour proclaimed. The focus of the expression of the diakonia of the Church may change, depending on earthly circumstances, but its essence remains eternal as *charity never faileth* (1 Cor. 13. 8). Concrete expression of diakonia are: establishing and strengthening a truly Christian family; setting up just Christian relations in society; educating people for Christian peace in their relationships; helping those in material and spiritual need by word and action. Diako-

nia of the Church is neither an occasional nor accidental phenomenon; it is of the very essence of the Church which is called to serve and bring salvation to mankind.

Presenting the second theme, ecclesial communion as service to peace, Prof. Osipov first explained the nature of the Church communion as originating in their faith and love in Christ. The one common Eucharist is the testimony and crown of full communion. This unity in the Eucharist is possible only when the Churches comply with the principle of sobornost (catholicity) which precludes any action of an individual local Church which would be contradictory to the faith of the other Churches. This communion (koinonia) realized on the basis of sobornost, serves to strengthen both the inner life of the Churches and their external actions such as fruitful working for peace. This peace is the peace of Christ. It is based on the participation in all-embracing love (Mt. 5. 38-47) and on the quest for spiritual values (Mt. 6.33). These are pre-eminent and condition all other activities. The peace of Christ — *eirene* — is acquired by inner spiritual and moral work and by external peacemaking activity of Christians. True love cannot be inactive; where it is present, there will be unbreakable peace among peoples and nations.

Father René Coste, after having recalled the fact that the theology of ecclesial communion is now at the heart of Catholic ecclesiology, presented various aspects of this ecclesiology of communion which must be experienced both at a very profound level and in an extremely practical way. He then considered the specific mission which ecclesial communion has with regard to the problems of life in society. In terms of the fundamental mission of bringing salvation which Christ has given to her, the Church must clearly assume her specific responsibility of a prophetic and diakonal kind concerning life in society, particularly with regard to the service of promoting peace. Regarding the service of peace, Father Coste developed and explained certain key points: 1. The concept of gospel of peace. 2. In her very being, the Church should seek the means for accomplishing her mission of peace (preaching, Sacraments, prayers) 3. The Church's service to peace demands a new understanding of the problem of war which contributes to eliminating it. 4. This service to peace also implies an insistence on the ethical principle of social solidarity on the world level. 5. This service to peace requires the promotion of justice and particularly activity against injustices. 6. Since the Christian Churches are at the foundation of European cultures, our ecumenical dialogue should be particularly concerned with the promotion of peace in Europe.

The discussions covered many aspects of the life of the Churches and of the societies in which the Churches exist and seek to carry out their mission. The Churches have a long tradition of service to individuals and to society in such areas as social welfare, development of culture, peacemaking. It was sincerely recognized that the Churches have not always been faithful to this service, including the area of peacemaking. However the necessity of strengthening this service today was also recognized. The question the Christian Churches face today is how to carry out fully their service to society when many of their traditional activities have been assumed by the state or public and private agencies. Individual Christians must get a clearer and more profound idea of their service to society. Additional ways must also be found by which the Church may make a specific contribution, especially in the whole area of family life.

The two delegations discussed the positions of their Churches concerning nuclear disarmament. There is very close agreement about the principles involved. The use of nuclear weapons—and of any other types of weapons causing mass destruction—is certainly against the principles of Christian morality and must be

condemned. Even the possession of such weapons as a deterrent must be considered provisional with the obligation of making a gradual reduction in them leading towards their total removal and the obligation of actively working towards efficient systems of peaceful resolution of conflicts making total disarmament possible. On particular political and military proposals for the application of these principles there were some different points of view, but all were agreed on the validity of these principles and on the necessity of putting them into action. Furthermore, both Churches are agreed on the moral necessity of the peaceful use of space and other resources of the world, which are the common heritage of humanity.

Particular hope was expressed for the success of efforts already being made for the elimination of certain types of nuclear weapons and that this be only the beginning of a process of the complete elimination of all types of weapons. While discussing the question of building up confidence in relation to peacemaking, the representatives of the Russian Orthodox Church explained the essence of the process of socio-economic perestroika in their society and expressed their hope that this process would contribute to building up confidence between nations.

However, particular consideration was given to the special role the Churches can have in creating a climate of confidence, to reduce fear and distrust among nations and peoples. Such a role is characteristic of the Churches. Contributing to this are solemn and formal statements such as the messages of the Pope for the Day of Peace, the pastoral message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age, of 1986, the declarations of national Bishops' Conferences of the Catholic Church. Many of these documents are too little known by both the Christian faithful and other members of society.

Proposals were made for the promotion of prayer for peace and for understanding among peoples and for common prayer where possible. More informal projects should be encouraged such as the exchanges of various types of delegations from both Churches, exchanges of students (of the theological schools), of parochial groups, those involved in particular spiritual and social activities. It was recognized that further study must be made in common by both Churches of the Christian understanding of human rights and the corresponding responsibilities which accompany them. This study should include both theoretical principles and practical problems which exist in the area of human rights.

Cooperation was proposed for studying the practical aspects connected with strengthening family life and with dealing with other social problems, e. g., the wide-spread growth of the use of drugs. The Christian principles shared by both Churches presuppose the accentuation of the moral and spiritual education of the person and of society. They thus form a strong and effective foundation for activities in these fields, and for cooperation with other persons and groups which are also striving for the strengthening of moral values in social life.

Special consideration was given to the coming celebration of the Millennium of the Baptism of Russ and its significance for the Russian Orthodox Church. The Catholic Church heartily joins in prayers and good wishes for this celebration which recalls the inspiring witness to Christ given in the past, making it present today and regarding it as a promise and model for future service to the Lord and to his message of salvation and peace which is as valid for today's and tomorrow's generations as it was for that of St. Vladimir.

The participants in the theological conversations are unanimously convinced that they were extremely useful and that they should be continued in the future.

During their meeting in Venice, the members

of both delegations experienced how the fraternal spirit in which the conversations were held was strengthened by regular common prayer. They are very grateful to the Church of Venice for the cordial hospitality which was shown. His Eminence Marco Cardinal Cé, Patriarch of Venice, offered the opening dinner and extended very warm words of greeting and encouragement. The director and sisters of the Casa Cardinal Piazza, and members of various diocesan groups helped make the meeting both profitable and inspiring by their prayers and constant services. Both delegations were also able to visit and see some of the ecclesiastical and artistic treasures which make Venice so beautiful in itself and such an outstanding example of the happy combination of the cultural riches of East and West.

The results of this meeting will be sent to His Holiness John Paul II and His Holiness Patriarch Pimen of Moscow and All Russia, who had warmly encouraged these conversations. A similar communication will be made to the Autocephalous Orthodox Churches, sponsor of the International Theological Dialogue between the Roman Catholic Church and the Orthodox Church.

October 16, 1987
Venice





Russian Biblical Archaeology

Introduction to the History of Recent Discoveries in Palestine

From 1918 the society already functioned as the Russian Palestinian Society (RPS); and was headed by Academician F. N. Uspensky, in those years, the director of the Russian Archaeology Institute in Constantinople.

With the establishment of restrictions in Palestine and Syria by the British and French authorities in 1918, the archaeological activities of the RPS were terminated, nevertheless, researches, in the main theoretical, continued²¹. In the last 30 years, the hierarchs of the Russian Orthodox Church have taken an active part in the work of the RPS (at present the members of the society are metropolitans Filaret of Minsk and Byelorussia and Yuvenaliy of Krutitsy and Kolomna)²². The Moscow and Leningrad theological academies are sacredly keeping and continuing the traditions of the Russian Biblical Archaeology. The rich material accumulated is being used in theoretical theology. For example, in the recently published works of Father Pavel Florensky, he used the data from Arabian and Caucasian researches of Russian scholars to describe graphically the offering of sacrifice during divine service in the Temple at Jerusalem.

"The Jerusalem Temple. Let us begin with the size of the Temple. You know that the temple proper (Solomon's) was surrounded by an inner court which was divided into two where the rituals were held, where the fat was, the area for men; and that to this last, under Herod Agrippa most likely, an outer

court was built on for the Gentiles. What are their sizes?

"The area of the Haram Esh Sharif temple is 17.5 desyatinas and in the description of Prof. Olesnitsky it was part of Solomon's Temple, but not all agree with this.

"Herod's Temple: the inner court is 322 cubits in length and 135 in width.

"And so, the altar is 30×15 cubits. A perpetual fire burned on it; it was not merely a fire, but a conflagration to which fuel was perpetually added. Just imagine the crackle, hiss and sputtering on such an altar! Imagine the regular cyclone forming above the Temple! According to tradition it was never extinguished by rain. This, however, was necessary considering that whole bulls, not to mention goats, rams and so on were consumed in it. Just imagine the smell of burning meat and fat when the smell of shashlik roasting can spread over several streets! It is not for nothing that, in the figurative speech of Hebrew theology, the altar was called ariel, that is the Lion of God. Indeed, it consumed both offerings and fuel. The amount of sacrifices: according to Josephus Flavius, at Passover 265,500 lambs were slaughtered; according to the Talmud, Herod Agrippa, in order to count the number of worshippers, ordered the offerings separated and there were 600,000. At the consecration of Solomon's Temple 22,000 oxen and 120,000 sheep were slaughtered. Very often the priests' feet were covered with blood up to their ankles as the enormous court was entirely covered with blood. Just imagine the smell of blood, fat, and incense!

Continued. For the beginning see *JMP*, 1988, Nos. 1-2.

In Hebron could be heard the sounds of from 21 to 48 trumpets during the offering of burnt sacrifices, the singing of numberless choirs, bleatings, cries, and groans of the animals, despite endeavours to silence them. It was no place for people with weak nerves. It is not for nothing that a death penalty existed for any alien who took a step beyond a certain point. On the Feast of Tabernacles 70 oxen were sacrificed—13 on the first day, then one lesser each following day.

"I repeat, it was difficult to live through the truth of higher reality revealed in the cultus. Touching the Ark meant death, the desecration of the cultus meant execution. Into the stream of Cedron, flowed the sacrificial blood, the sediments of blood fertilized the whole of Palestine: how much blood there was! Blood, blood and more blood, in which was the life! Fierce was the "lion" of the sacrificial fire, devouring offerings and sending up fumes to Jehovah to be sweetly inhaled. All of it is terrible, for dreadful is Higher Reality. However, all of this, the whole cultus 'is the shadow of the future, the body is in Christ': *...which are a shadow of things to come; but the body is of Christ* (Col. 2. 17)—the body, that is, the reality of genuine being as opposed to shadow. Furthermore, *the law* (i. e., Old Testament cultus) *having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.* (Heb. 10. 1). Thus all this is the shadow of what is to come".²³

Articles dealing with Middle East problems are published in *The Journal of the Moscow Patriarchate*. Among them, for example, are articles by A. L. Kazem-Bek, a continuer of the traditions of the Kazan and St. Petersburg schools of oriental studies, as represented by his ancestors A. K. and M. K. Kazem-Bek (19th century). Mirza Muhammed (Aleksandr Kasimovich) Kazem-Bek became a Christian in 1823; he is the author of works on the history of the Caucasus, Iran, Central Asia, and of Islam; Iranian and Turkic languages.

During the hardest years, the monks of Russian monasteries in Palestine and on Mount Athos guarded the

shrines of Christ. After World War II and the fall of the colonial system in the Middle East, the activities of the RPS abroad were renewed. In the post-war years, the *Palestinian Anthology* was again printed; on its pages analyzed are archaeological finds of recent years: the so-called Dead Sea Scrolls, the Nag Hammadi Papyri,²⁴ the finds in Iraq, and many other places.

Finds in South Arabia were made in 1965-1984 mainly by Soviet and Yemeni complex expeditions in Hadramaut.²⁵ Interesting are the late Sabaeen materials (1st-4th centuries B. C.), which tell us of the work of slaves in the economies of kings and states. Studied were the city centres of Shabwa, Timnath, Maghreb, Jattil and others on the road to Palestine and Mesopotamia. Here were the large ancient states of Ausan, Kataban, Hadramaut, Saba (the largest of them with its capital Maghreb). The populations in these states were organized into territorial communities—shagba—which united people who were personally dependent on economic systems which were sacred and religious in character, called "adam" (people)²⁶.

About the 10th century B. C., a system of writing appeared in Arabia, it was based on the diverse dialects of the ancient South Arabian language. Found were numerous painstakingly executed inscriptions, most of them supplications and thanksgiving to gods. Monumental buildings of stone and wood (temples, dams, palaces) have parallels in Nabataea, Hatra and Palmyra.²⁷ The gods of the communities and cities were represented in images of state gods (for example, the moon god of the Sabaeans, Almakah) or the Semitic Ashtarate common to South Arabia. This cultus was preserved diminishingly up to the 6th century, that is, the fall of the Ethiopian dynasty.

Researches of excavations of about 400 monuments of Northern Mesopotamia of the period 5,000 years B. C. have been carried out in Iraq every year since 1969²⁸. There, in Mesopotamia, many of the biblical events had taken place. Our scholars made excavations of settlements of Jarmo I and II belonging to the period of the "Neolithic revolution" which became a source of knowledge about the first early agricultural Hasunan and Halafian cultures. Deter-

mined was an important link between the first agricultural centres of the foothills and the developed cultures of Jazira (Mesopotamia).

The Iranian tribes became known in history only since the 6th century B. C. According to the earliest data the Persians, on the one hand, were dominated by Media and were part of the Median state, on the other hand, the Iranian tribe of Persians, or Parsis, lived on the territory of Elam. When the Persians were liberated from the Medians and themselves conquered the Medians they already possessed the Elam calendar and the Babylonian written language. Thus they were under the cultural influence of Elam and Babylon.²⁹

The Soviet academician, Igrar Aliev, considers that Media occupied the central and north-western parts of the Iranian tableland. Among them the kingdom of Mannai in the territory of Iranian Azerbaijan, the kingdom in which Zoroaster was born. Moreover, his correct name, according to Aliev, is Zarathushtra which means "owner of camels".³⁰

When the Persians conquered Media in the 6th century B. C., it turned out that the northern part of Iran, the eastern section of Southern Caucasus, and even Central Asia were settled by Iranian tribes, and over all these territories Zoroastrianism dominated. Only the Medians, faithful followers of Zoroaster, belonged to the Turkic language group. Later, as I. Aliev considers, the north-western part of Media on the territory of the Mannai kingdom, became the foundation round which the Azerbaijan population grew.³¹

However, the Azerbaijanian and many of the Daghestan tribes, before the Muslim period, called themselves Hebrews and the word Hebrew, just as Jew, in the beginning did not denote nationality but religious adherence. Hebrew were Iranians, the Turkic tribes, including the Azerbaijanians, as well as all the Semitic tribes, the ancestors of the present Jews and of many of the Daghestan peoples.

They began to migrate to the southwest only at the end of 4,000 B. C. They settled in certain parts of Asia Minor, Cilicia, Phoenicia, and penetrated into Greece, where they founded the city of Thebes, then they began settling in valleys of the Nile in Egypt, and in the

Arabian Peninsula. Similarly they settled in Mesopotamia and became mixed with the Sumerian tribes, but were pressed from the north and north-east.³²

At the end of 3,000 B.C. there appeared an Indo-European tribe which settled in the upper reaches of the river Tigris, conquered the Semitic tribes there and founded the city of Nineveh in which the Prophet Jonah preached repentance. It was the founder of the state of Assyria which meant "house of men" fire worshippers.

The Assyrians soon forgot their language and began to speak Semitic. However, they called all Semites "Arab" which meant "west" or "western", but it was the name of all Semitic peoples.³³

The conclusions of our scholars are similar to the findings of the British sumerologists. Western works in the field of Bible archaeology also began in the 19th century. Since 1865 the following societies have existed: English Palestine Exploration Fund, and since 1977, the Deutsche Palastinaverein. Interesting are their explorations of temples similar to the one at Jerusalem (on the Elephantine³⁴ and others). The results of the Western explorers were read at the sessions of the RPS (for instance, the members of the society took part in the American exploration in Sinai in the 1920s).

The American Bible archaeology research was greatly expedited by acquiring the Qumran Scrolls from the Patriarch of Jerusalem.³⁵ The explorers referred repeatedly to these manuscripts found first in the spring of 1947. A major find was made, for example, in 1956. In Wadi Qumran, two kilometres west of the Dead Sea and 13 kilometers south of Jericho, were found 40,000 fragments of parchment, papyri, and copper tables which had lain underground for over 2,000 years. The texts are written in eight dialects and date from 3rd century B.C. to 8th century A.D. In order to study this extensive library, specialists from all over the world were invited; since 1958 the *Revue de Qumran* has been printed in Paris.

The *Palestine Anthology*, 1959, No. 4, has published, among others an important eschatological research: "The Statutes of the Entire Society of Israel in the Last Days". The Qumran explorations have pushed back 13-14 centuries

the dates of the manuscript tradition of the Holy Scripture texts, which fact supplied a textual basis for the study of the Bible, setting before theological researches the problem of reevaluating "the Massoretic editions" and the restoration of the original and genuine texts of the Bible Books.³⁶ Moreover, the apocryphal works found at Qumran (Jubilees, Enoch, the Testaments of the Twelve Patriarchs, and others) are of definite interest for those studying the Holy Scriptures.

The theologians of the Roman Catholic Church have used extensively the results of the researches made in 1964-1982 in Ibleam, Syria.³⁷ The head of the Italian archaeological mission in Syria, P. Matthiae, drew outstanding specialists of Europe and the USA to analyze them. The settlement of Tell Mardih (2500-1500 B. C.) 56 ha. in area was identified in 1968 with ancient Ibleam. Discovered was an old Syrian settlement completely destroyed sometime before 1,600 B. C. most likely by the Hittite king, Mursilis I, who moved from Central Anatolia to Upper Syria.

The architecture of Ibleam is the same as the Syro-Palestinian—similar palaces, temples, and so on. Found are the western palace and the royal necropolis of the Amorite period, the temples of the lower city, dedicated to the gods Rspsh and Shmsh. These temples look like towers similar to the monumental

temples of Shechem and Megiddo in Palestine. Found is a large temple of the acropolis dedicated to Ishtar. To this goddess too is dedicated the sculpture of Prince Ibbit Lim (the statue is known in Assyria as "Ishtar of Ibleam").

In Ibleam were found the sources of history, language and culture (the Rephai cultus) of the type of ancient Babylonian conceptions which were formed from ancient Ugaritic ritualistic texts of the genealogy of Hammurabi, who is related to the biblical patriarch, Melchizedek.

The Ibleam researches pose the question of the chronology of social evolution, the development of language, and succession of cultures ("Ibleam was truly the Akkad of the West"). The cuneiform texts (particularly the agreement between Ibleam and Ashur) establish the connection of the Phoenician texts with Gaza, Megiddo and Samaria. This was a state in 3,000 B. C., the only one not connected by waterways because of its unique position.

Found were archives, over 17,000 clay tables, covered with cuneiform signs of the Sumerian type, but in an unknown language. They confirm the mention in the Bible of the cities Shechem, Megiddo, Samaria, Gaza, Sodom and Gomorrah, and Zoar. These unique texts continue to be studied in connection with the biblical researches.

NOTES

²¹ V. Buzeskul. *Otkrytia XIX i nachala XX veka v oblasti istorii drevnego mira* (Discoveries Made in the 19th and Early 20th Centuries in the History of the Ancient World). Petrograd, *Academia*, 1923-1924.—Part I, East, Part 2.

²² See *JMP*, 1972, No. 1, p. 8.

²³ See, for example, the section "The Jerusalem Temple", lecture I, "The Fear of God", in the book "Father Pavel Florensky. From the Theological Heritage".—*Theological Studies*, No. 17, Moscow, 1977, pp. 97-99.

²⁴ For example: M. K. Trofimova "Gnosis and eschatological activity,"—*Palestinian Anthropology* (PA), 1986, No. 28 (91).

²⁵ See, for example, M. B. Piotrovsky. *Yuzhnaya Aravia v ranneye srednevekovye: Stanovlenie srednevekovogo obshchestva* (South Arabia in Early Middle Ages: The Establishment of the Mediaeval Society). Moscow, Nauka 1985. Author—son of Academician B. B. Piotrovsky, director of the State Hermitage, who compiled the archaeological collections of excavation finds in Armenia.

²⁶ A number of authors worked out the

question of the Arabian taxed population—"rayy". See, for example, the articles of M. V. Churakova in *P. A.* 1971, Nos. 3 and 5. In 1971, *PA*, No. 8 published an article about South Arabia of the 6th century B. C. the land of the biblical Queen of Sheba. (1 Kg. 10).

²⁷ S. Abamalek-Lazarev. *Palmira: Arkheologicheskie issledovaniya* (Palmira: Archaeological Exploration). St. Petersburg, 1884; the same author, *Dzherash: Arkheologicheskie issledovaniya* (Jerash: "Archaeological Exploration"), St. Petersburg, 1897.

²⁸ R. M. Munchaev, N. Ya. Merpert. *Rannezemledelcheskie poseleniya Severnoi Mesopotamii: Issledovaniya sovetsoi ekspeditsii v Irake* (Early Agricultural Settlements in Northern Mesopotamia: Explorations by the Soviet Expedition in Iraq). Moscow, Nauka Publishers, 1981.

²⁹ RPS published a number of researches on Babylon based on Soviet and foreign sources.

³⁰ I. Aliev. *Media I.* Baku, Academy of Sciences of the AzSSR, 1960.

³¹ *Ibid.*

³² M. Belitsky, *Zabyty mir shumerov* (The Forgotten World of the Sumer.). Nauka Publishers, 1980. In it may also be found the review of L. Wooley's Sumerian studies.

³³ Arabians. In ancient times the inhabitants of the Arabian Peninsula were called Arabians, moreover, Rabi or Arabi was the name of a god. As for the term Semite it is taken from the Bible after Noah's son Sim. Semite were called all the peoples speaking the inflected languages of internal inflexions, that is to say, Arabs, Jews, Assyrians, Babylonians, Syrians, Egyptians and many others. But is so far as the Arabians in the Middle Ages had conquered the whole of the Middle East and assimilated the Assyrians, Syrians, Palestinians; Egyptians and Babylonians, the entire population of the Middle East is called Arabian because they speak Arabic.

³⁴ See for example, M. I. Volkov. *Arameiskie dokumenty iudeiskoi kolonii na Elefantine V v. do R. Kh.* (Aramaic Documents of the Judaic

Colony on the Elephantine, 5th century B.C.). Moscow, 1915. The exploration of the Elephantine temple ("equal to the Jerusalem") was financed by the Rothschilds. Searches for alternatives to the Old Testament Temple became especially active in the 20th century on territories far beyond Palestine, by American and other archaeologists. Emphasized must be the determined exploration of the USA in Turkey.

³⁵ I. D. Amusin (Dead Sea Scrolls). Moscow, Publishing House of the USSR Academy of Sciences, 1960.

³⁶ *Ibid.*, p. 260.

³⁷ *Drevnyaya Ebla: Raskopki v Sirii* (Ancient Ebla: Excavations in Syria). Collection of Articles, Moscow, Progress Publishers, 1985.

Archimandrite AVGUSTIN,
Deacon ALEKSANDR MUMRIKOV,
A. SOLOVYEV

(to be concluded)



Moral Foundations of Spiritual Perfection

On the Spiritual and Moral Nature of Man

The exhortation of the spiritual father after the confession of sins reveals to the penitent the essence of his spiritual and moral nature, for God deigned to make each person *in the image of his own eternity* (Wisd. Sol. 2. 23) and *his offspring* (Acts 17. 28).

Of all the living beings on Earth man alone is the bearer of morality. The living soul of man has reflected in itself the main properties of God Himself: wisdom, which is mirrored in man by his intellect; love and benevolence, which is manifested in the soul by spiritual and moral inclinations and needs, and purposeful almighty will, which is exhibited by the creative force in man's soul.

The living roots of morality derive from the movements of the intelligent soul, from its inner urges and demands, and from its aspiration to good and its abnegation of evil. Apostle Paul attests that moral needs are *written in the hearts* (Rom. 2. 15) of people and have the force of a permanently valid law within human nature itself (Rom. 2. 14).

Man has no place to escape from himself, from the demands of his moral nature. Under all circumstances of life these demands do not leave him. They manifest themselves with particular persistence and acuity in communication among people. "The most important thing about intercommunication among people," says H. Luthard, "is the fact that we turn to the moral nature of another."¹ This means that communication among people takes place on the same moral basis that represents the essence of human nature.

Intrinsic to man's spiritual nature as being one of reason and consciousness

is the instinct of attraction to God as its highest, ideal norm. Intrinsic to man's moral sphere is the instinct of good, which should be developed.

The attraction to one's highest, ideal norm is expressed already in the early manifestation of the moral instinct.

After it is born a child draws to its mother to receive everything it needs in the new form of its existence: warmth, nourishment, affection, care. Prior to this it received everything it required for its foetal development through its mother's blood. But now, it absorbs "with its mother's milk" not only nourishment but also an attraction and attachment to the mother and a need to communicate with her.

Being helpless, the child feels with all its being the involvement of its mother in its life and her inner heartfelt concern, and involuntarily experiences all this as pleasant satisfaction, pleasure and joy.

The profusion of the mother's love and affection and her care for the infant awakes and evokes in the child a movement of its own feelings in response. These feelings are suffused either with contentment and joy or alarm and exactingness if the mother does not satisfy its needs right away. The mother as if gives birth to the infant a second time, as she now helps so strongly and patently to form in it the purely human, spiritual and moral sphere of life.

The attraction to the mother with a feeling of pleasure and joy comprises the essence of the moral instinct.

Continued. For the beginning see *JMP*, 1988, No. 2.

On the basis of the moral instinct that has been awakened, the so-called social instinct arises in the child, for the child begins through contact with the mother to feel an attraction to other people as well. At this early period in its life "each child first of all establishes its attitude towards the mother and only through her mediation gradually establishes relations with other people".² Being formed within the child is the law of so-called mental correlation (compatibility) with other people or of incompatibility, a law which is instinctively perceived by the child. Later, when the child gets older, the law of correlation with the intuitive instinctive moral assessment of each unfamiliar person will function and determine its different attitudes to people.

Instinctive inner attractions and the involuntary moral assessments connected with them exist in the infant earlier than it realises them. When satisfied, these attractions turn into needs that are likewise initially not estimated by the intellect.

The moral instinct of the infant—its involuntary attraction to the mother—is the first, initial manifestation of its moral nature, which brings pleasure and joy when satisfied. When this satisfaction is repeated, moral attraction becomes a moral need, and the satisfaction of this need becomes a moral feeling.

MORAL FEELING

Of the three active powers, or faculties, of man—the intellect, feeling and will—each has both a place of its own and its own particular importance in the overall system of spiritual life.

The intellect cognises the world through sensations, perceptions and notions. The senses introduce this world to the inner experiences of the individual and to emotional responses to it. The will brings him into real, practical contact with it. Each of these faculties does not exclude others but acts to a certain extent in conjunction with them.

The joint action of these three powers is particularly notable in the instincts, where they function as a single urge or demand, and also in the intuition, where they operate by jointly penetrating the very essence of a matter or endeavour.

Of all three faculties of the soul, the

feelings stand apart for their particular richness and diversity. This is because "feeling by and large is the psychological form in which every need, including a moral one, initially declares itself to our consciousness".³

This notion incorporates the following senses: organic, intellectual, religious, aesthetic and ethical.

The organic sense signals our consciousness concerning the overall state and condition of the body: whether it is healthy or ill, full of energy and a readiness for action, or weakened in its resolve to prove itself in action.

The intellectual sense accompanies the functioning of the intellect and attests to its greater or lesser interest in an endeavour and to a lively or inert attitude to it on the part of the cognising ego of our personality.

The religious sense suffuses the entire sphere of the soul and shapes its attitude to God, the world and to others. To it belongs the deciding word in all matters in the life of a believer. It determines the guidelines for his life.

The aesthetic sense is the sense of beauty, harmony, order, rank, system and concord. It participates in everything that pertains to the personal life of the individual. All that is beautiful and fine bears the imprint of harmony, unity, community, friendship, love and lofty endeavour. Life itself is wonderful if it is imbued with the loftiest interests of the individual and of society. Everything that is moral (good) is at the same time fine and genuine. Three sisters—truth, beauty and goodness (virtue) suffuse, adorn, elevate and ennoble man's life if they act conjointly, pooling their efforts for the attainment of man's high purpose and his moral, truly human, dignity.

The ethic, or moral, sense is the most efficacious and important of all the inner senses of man which affect him per se.

The moral sense is called upon to control and guide the thoughts, words, intentions and endeavours of human life. It is endowed with a special perspicacity, since it not only sees good and evil in a person's soul but also foresees their consequences. The moral sense suffers for all the secret and concealed passions and delusions and the

deceit and hypocrisy that are normally hidden in a person's soul.

The moral sense appraises not the outward subject that prompts us to action, but our personal will, which is manifested in this action. For this reason it approves of or berates us ourselves (our "ego") for these actions, it is our inner self-control mechanism.

In and of itself the moral sense does not think or reason or resort to thought for its assessment, but immediately approves or disapproves of our will, which has committed some action. It acts decisively, directly and involuntarily. This is because the moral sense belongs to our spiritual nature, our spirit and its voice. It is born from within, from the depth of our spirit, and is always ready immediately to appraise everything that it has just perceived. If, however, there arise vacillations in the moral assessment, the moral sense will say "no" more readily than "yes".

The moral sense is an active rather than a passive state (experience). Impelling a person to repudiate evil, it is prepared to fight with all the strength of the soul for the triumph of good.

The moral sense manifests itself now as a feeling of shame, now as pangs of conscience, now as demands of duty, now as the consciousness of obligations or responsibility for one's behaviour.

A close tie with the religious sense has been intrinsic to the moral sense since antiquity. The content of each of these senses is characterised by the following. A striving for the Absolute and the Eternal is born and lives in

the religious sense, and a striving for the genuinely good—in the moral sense. Therefore, love of God is the soul of religion, and love of man and one's neighbour is the soul of morality. The connection between these two senses is so lively and close that the slightest waning of one sense immediately causes a weakening in the other. Religion without morality is like a tree without fruit. The point behind the relation between these two fundamental senses in man is to suffuse one another and thus satisfy man's loftiest religious and moral needs.

The moral sense is the most subjective and human of all the senses. It affects the essence of a person and proceeds from his core—from inner self-assessment and self-control. This sense can be called a responsible inner judge, by whom any phenomenon is evaluated and experienced as good or evil, honourable or dishonourable, worthy of man or unworthy.

The entire process of experiences is accompanied by a realisation of their content and is called moral consciousness. But these feelings are evaluated not by the consciousness as such, but by man's self-perceiving spirit or intellect. Nowhere does our spirit meet with itself, mediate or assess itself so frequently as in moral experiences. And nothing promotes its growth and spiritual and moral well-being as these encounters with itself, if they are marked with impartiality, honesty, faith in God and hope for His aid (as occurs at confession).⁴

NOTES

1. Prof. N. Steletsky. *Opyt nraavstvennogo pravoslavnogo bogoslovie* (The Experience of Moral Orthodox Theology). Kharkov, 1914, Vol. 1, p. 47.

2. I. Martensen. *Khristianskoe uchenie o nraavstvennosti* (Christian Teaching on Morality). St. Petersburg, 1890, Vol. 1, p. 12.

3. Protopresbyter I. L. Yanyshv. *Pravoslavno-khristianskoe uchenie o nraavstvennosti* (Or-

thodox Christian Teaching on Morality). 2nd edition. St. Petersburg, 1906, p. 35.

4. Prof. Archpriest A. Vetelev. *O nraavstvennosti voobshche...* (On Morality in General...). Part I. Zagorsk, 1970, typescript, pp. 17-39. Abridged.

Archpriest ALEKSANDR VETELEV (†1976)
(To be continued)

Hymns for the Celebration of the Baptism of Russ

Antiphones at Liturgy

I

Стих 1

1) 2)

C. (T.²)
А.

Бла-же-ни, их же остави-ша-ся без за-ко-ня и их же при-кры-ша-ся гре-си.

T. (C.¹)
Б.

Припев

Мо-лит-ва-ми Бо-го-ро-ди-цы, Спа-се, спа-си нас.

Стих 2

Бла-же-ни не-по-ро-ч-ни и в путь, хо-дя-щи и в за-ко-не Гос-под-ни.

Стих 3

Ра-дуй-те-ся, пра-вед-ни-и, о Гос-по-де, пра-вым по-до-ба-ет по-хва-ла.

Стих 4

Ве-се-литесь о Гос-по-де и ра-дуй-те-ся, пра-вед-ни-и, и хва-ли-те-ся, вси пра-ви и серд-цем:

Ста-ва От-цу и Сы-ну и Свя-то-му Ду-ху, и ны-не, и при-сно, и во ве-ки ве-ков. А-минь.

Стих 1

II

Блажен язык, ему же есть Господь Бог его, люди, я же избран наследие Себе.

Припев

Спаси ны, Сыне Божий, просвети ны нас Крещением, поющия Ти: аллилу-и-а.

Стих 2

Про-си от Мене, и дам Ти язы-ки до-сто-я-ни-е Тво-е

и о-дер-жание Твое кон-цы зе-мли.

Спаси ны:

Стих 3

Спа-си люди Твоя, и благослови достояние Твое, и упасия, и возмиздо века.

Спаси ны:

Стих 4

Господь просвещение мое и Спа-си-тель мой, ко-го у-бо-ю-ся?

Спаси ны:

THE MENAION FOR MAY

Moscow Patriarchate Publication, 1987. Part 1—487 pp.; Part 2—440 pp.; Part 3—520 pp.

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the Publishing Department of the Moscow Patriarchate has put out another volume of liturgical Menaia, the one dedicated to the Millennium of the Baptism of Russ—the Menaion for May. The new publication consists of three parts (Part 1—days 1-11; Part 2—days 12-22; Part 3—days 23-31). May is the period in which Holy Pentecost is celebrated; for this reason the services of movable feasts from the Pentecostarion are featured in Part 3 of the new edition. Reproduced on the frontispieces of each part of the Menaion are the icons: the Life-Giving Trinity (by Andrei Rublev), the Ascension of the Lord (16th century) and the Descent of the Holy Spirit Upon the Apostles (15th century) (both of the Novgorod school).

Compared to the synodal publication of the Menaion for May, the new publication is supplemented with several services to the specially revered icons of the Mother of God: "Pechery—Not-Made-with-Hands" and "Sven-Pechery" (May 3), "Lyubech" (May 7), "Zhirovitsy" (May 7); troparia and kontakia: "Joy Unhoped-for" (May 1; Service carried under December 9), "Krasnaya Hill-Vladimir" (May 21), "Nicean" (May 28), "Warrantress of the Sinful" (May 29; Service carried under March 7) and "Tabyn" (9th Friday after Easter).

Among the services to the universal saints mention should be made of the Service to St. Job the Much-Suffering and the Righteous (May 6). The text of this service is supplemented to the "Vigil" from the service to the saint, which was published in 1893 in St. Petersburg.

In 1863 the Russian Church established solemn celebrations honouring the memory of Sts. Methodius and Cyril Equal to the Apostles. The text of the Service to the Enlighteners of the Slavs was formerly in the Supplementary Menaion (St. Petersburg 1909). In the jubilee edition it is carried under May 11. The

service is followed by a canon of prayer to the holy equal-to-the-apostles teachers, which was prepared from an ancient manuscript.

A service to Parthenius the Martyr is carried in commemoration of the saint's blessed demise (May 19, 250). His holy relics were translated in 1784 from Vienna to the town of Zhovkva (now Nesterov, Lvov Region) with the blessing of Pope Pius VI (1775-1799), where they are kept to this day. This event served to establish a new feast of St. Parthenius the Martyr (on the Sunday after the Exaltation of the Life-Giving Cross of the Lord).

Particular mention should be made of the services, troparia and kontakia to the saints of the Land of Russia. Their feats and spiritual gifts are reflected most fully in liturgical texts. Their glorification and prayerful invocation for intercession for us before the Throne of God is the chief goal of the jubilee edition.

From the services to the Russian saints included in the latest synodal publication of the Menaion for May, the jubilee issue is supplemented with services to the following Russian saints: St. Athanasios, Patriarch of Constantinople and Lubny (May 2), for the Translation of the Relics of Sts. Boris and Gleb the Martyrs (including the ancient prologues) (May 2), to Sts. Nikita, Kirill, Nikifor, Kliment and Isaakiy, the Alfanov brothers of Novgorod (May 4), St. Nil of the Sora (May 7), St. Symeon, Bishop of Vladimir (May 10), St. Iosif, Metropolitan of Astrakhan (May 11), St. Markariy of Kanev the Martyr (May 13), Sts. Evfrosin and Serapion of Pskov (May 15), Korniliy of Palei Island (May 19), Ignatiy of Volhoda (May 19), Orthodox Prince St. Dovmon of Pskov (May 20), St. Kassianos the Greek of Uglich (May 21), St. Evfrosinia of Polotsk (May 23), Sts. Paisiy of Galich (May 23), Markariy of Kalyazin (May 26), Ferapont of Mzhaisk, of Beloe Lake (May 27), and the Intervention of the Relics of St. Filipp, Metropolitan of Moscow (May 30).

Deserving of particular attention is the pu

lication of the services to the saints of Ranezh, disciples of St. Sergiy: St. Mikhei (May 6), Simon (May 10) and Dionisiy (May 2), which coincided with the 650th jubilee of the founding of the cloister of the Life-Giving Trinity (1337). The services to Sts. Mikhei and Dionisiy were published earlier in a separate printing, while the Service to St. Simon of Ranezh has been compiled anew by Archbishop Simon of Ryazan and Kasimov.

Twenty-five years ago the Russian Orthodox Church canonized Righteous St. Ioann the Russian. The decision of the Holy Synod of July 9, 1962 reads: "In view of the fact that our countryman, St. Ioann the Russian, the Confessor, has been canonized by the Churches of Constantinople and Hellas, his name is hereby adjoined to the host of the Saints revered by the Russian Orthodox Church, and the day of his death, May 27, established as his feast" (*JMP*, 1962, No. 9, p. 5). The jubilee publication features two services and a canon to the saint. The first service is of Athonite origin and was prepared from a manuscript of the Russian Monastery of St. Panteleimon (*JMP*, 1983, No. 7, pp. 35-39, Russ. ed). The second service was compiled by Metropolitan Nikodim Rotov († 1978) (*JMP*, 1967, No. 11, pp. 73-9). The canon of prayer, compiled by Monk Daniel, was translated from the Greek by Heumen Polikarp Nichiporuk, now of the Moscow Monastery of St. Daniel.

The jubilee edition features troparia and kontakia to several universal and Russian saints and miracle workers: St. Makariy, Metropolitan of Kiev (May 1), Barbar the Martyr, the Former Thief (May 6), Sts. Arseniy the Industrious and Kassian the Obedient and Faster, reposing in the Far Caves (May 8), the miracle-working Zaisk Icon of St. Nicholas of Myra in Lycia (May 9), the translation of the relics of St. Basil the Righteous, the Martyr of Mangazea (May 10), St. Sofroniy the Recluse, reposing in the Far Caves (May 11), St. Glikeria of Novgorod, the Righteous Virgin (May 13), Sts. Amfilokhiy, Makariy, Tarasiy and Feodosiy of Glushitsa (May 13), St. Seriy of Shukhtoma (May 19), Sts. Kiprian, Fory and Iona of Moscow (May 27), and St. Geroniy, Metropolitan of Moscow (May 28).

Saints who have more than one feast in the said month (with due account for the fact that services to them are carried in liturgical monthly Menaia of the said series that were published earlier or are being prepared for publication) have been marked by troparia and kontakia with references to the appropriate services. The liturgical section of the feasts of the period of the Pentecostarion opens with the Service to All the Saints Who Have Shone Forth

in the Land of Russia who, in accordance with the Rule of the Russian Orthodox Church, are celebrated on the 2nd Sunday after Holy Pentecost.

This feast, which was celebrated back in Early Russ but was not widespread, was restored by the Local Council of the Russian Orthodox Church of 1917-1918. The initiator of its restoration was B. A. Turaev († July 23, 1920), a professor at Petrograd University. The early, 16th-century, Service "To All the New Miracle-Working Saints of Russia", which had been compiled by Monk Grigoriy in the monastery of St. Evfimiyy of Suzdal, needed to be elaborated and supplemented. B. A. Turaev and Hieromonk Afanasiy Sakharov of the Vladimir Monastery of the Nativity (later Bishop; † 1962) took this labour upon themselves. However, in the course of the work the editing of the ancient service proved very difficult and inexpedient, so the compilers decided to borrow only a little from it and compile the remainder anew. They composed some completely new hymns, and borrowed others from individual services to Russian saints. Over a short period (from August 13 to September 8, 1918) the new service was compiled, endorsed at the Local Council and then published as a separate booklet in Russian civil script. This text was subsequently reprinted in Church Slavonic script (Paris, Publication of the Fellowship of St. Sergiy, 1930). "A Canon to All the Russian Saints" was put out separately as well. However, just a year after publication, the compilers acknowledged a number of shortcomings and omissions in the text of the service and arrived at the conclusion that it had to be revised.

The Service to All the Saints Who Have Shone Forth in the Land of Russia (Moscow, Moscow Patriarchate Publication, 1946) has, as the latest service, been the most widespread one to date. However, the unedited text of the said service is unfortunately given abridged and has many omissions, transpositions and misprints.

His Grace Bishop Afanasiy continued the work he had begun on compiling the Service to All the Russian Saints. He is also the author of the text being published in the jubilee edition. It is noteworthy that this year is the centenary of his birth and the 25th anniversary of his demise. As an expert in divine service of the Orthodox Church and in Orthodox hagiography, Bishop Afanasiy made an enormous contribution to Russian Church liturgical studies. Thanks to his painstaking efforts to collect services, troparia and kontakia to the Russian saints, the Publishing Department of the Moscow Patriarchate had an opportunity to

supplement and improve the new jubilee edition.

The list of all the saints who have shone forth in the Russian land has been supplemented in accordance with the menologion of the *Manual for the Clergy* and the establishment of conciliar feasts of the Russian saints (of Novgorod, Vladimir, Smolensk, Tver, Vologda, Kostroma, Rostov and Yaroslavl, Radonezh, Siberia and Byelorussia).

After the Service to All the Russian Saints the following services are featured consecutively: to All the Saints Who Have Shone Forth on Holy Mt. Athos, All the Saints Who Have Shone Forth in Bulgaria (2nd Sunday After Pentecost), All the Latter-Day Christian Martyrs Who Suffered After the Taking of Constantinople, All the Saints of the Land of Novgorod, All the Saints of the Land of Vologda and All the Saints of the Land of Byelorussia (3rd Sunday After Pentecost).

The list of the services of conciliar commemorations of the saints is also supplemented by the Service to the Synaxis of the Saints of Rostov and Yaroslavl (May 23), which was compiled by Metropolitan Nikodim Rotov († 1978) (*JMP*, 1959, No. 10, pp. 87-95).

The liturgical triodial and pentecostarial period in this publication concludes with a canon to the Most Holy Spirit the Paraclete, which was written by St. Maximos the Greek († 1556; feast day, January 21) with a piece of coal on

the wall of the prison in which he was being incarcerated. In several cloisters this canon is read on the day of the Descent of the Holy Spirit.

The new jubilee edition also includes services to Athonite, South Slavic and Georgian saints: Sts. Euthymios, Ignatios and Akakios of Athos the Martyrs (May 1), Orthodox Tsar Boris Equal to the Apostles, Enlightener of the Bulgarians (May 2), for the Translation of the Relics of St. Sava, the first Archbishop of Serbia (May 6), to St. Shio of Mgvina, Iberia (May 9, translated from Georgian), St. Nikodim of Serbia (May 11), Nikolai of Bulgaria the Martyr (May 17), and Prince Jovan-Vladimir of Serbia the Great Martyr (May 22). The Service to St. Georgiy the New of Bulgaria the Great Martyr (May 26) is supplemented to the "vigil".

The liturgical text of the services, troparia and kontakia to the saints ends with their short biographies, most of which are supplemented with iconographical sketches. For convenient use during divine service eight-toned hymns to the Mother of God are featured at the end of each part of the jubilee edition, and are followed by a menologion with the names of the saints.

The Menaion for May has 48 icons of the saints of the month as a supplement.

A. SAMOILOV





THE MOSCOW MONASTERY OF ST. DANIEL

St. Daniel's Monastery with the Church of St. Daniel Stylite was founded by the Orthodox Prince St. Daniil not later than in 1282. In 1330 it was moved to the Moscow Kremlin and rededicated to the Transfiguration of the Saviour (Spassky). In 1490 it was moved again, and this time to the Krutitsy district of Moscow and its name was changed to Novospassky (New Monastery of the Transfiguration). Not later than in 1560, the ancient cloister was revived by Ivan the Terrible who ordered a new cathedral to be built and dedicated to the Holy Fathers of the Seven Ecumenical Councils. The Trinity Church of the cloister was erected in 1833-1838 with its main altar dedicated to the Life-Giving Trinity being consecrated by Metropolitan Filaret of Moscow in 1838. The current revival of the ancient cloister started in 1983 when its grounds were handed over to the Russian Orthodox Church with the purpose of establishing in it a new spiritual and administrative centre of the Moscow Patriarchate. The restoration of its monastic community coincided with the beginning of restoration and new construction on the monastery grounds. Since 1985, the monastery brethren have been conducting regular services in the Church of the Protecting Veil located on the ground floor of the Cathedral of the Holy Fathers of the Seven Ecumenical Councils. The central holy shrine of the Church of the Protecting Veil is an icon of St. Daniil with a particle of his relics. The Trinity Cathedral was consecrated after renovation in 1986 and houses a reliquary of the Orthodox Prince St. Daniil. Another venerated holy shrine of the cathedral is an icon of John Cassian of Rome. The father superior of the cloister, Archimandrite Tikhon, and the brethren conduct daily morning and evening services and molebens after Divine Liturgy. To mark the millennium of the Baptism of Russia in 1988 festival services and thanksgiving molebens will be held in the Trinity Cathedral.

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